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The Christian Century

PUBLISHED WEEKLY

Tax Reckoning Is Coming!
An Editorial

Christians in Peril
By Yusif El-Bandak

Compromise and Morality
By W. Norman Pittenger

Progress in South India
An Editorial

NOVEMBER 30, 1949

In This Issue

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YUSIF EL-BANDAK is a son of the mayor of Bethlehem, who is a leader of the Christian Arabs of Palestine. He recently arrived in the United States on an official mission in behalf of these Palestinian Christians and to seek protection for the holy places. He is the general secretary of the Committee for Christian Relief in the Holy Land, which has its office in London. Among the "patrons" of this committee are the mayor of London, Field Marshal Earl Wavell, Anthony Eden and the Earl of Halifax. This article presents the "other side" on the Jerusalem internationalization issue from that argued in last week's issue by Dr. Carl Hermann Voss.

W. NORMAN PITTENGER is a member of the faculty of General Theological Seminary, New York, and a contributing editor of the *Journal of the Philosophy of Religion*. Dr. Pittenger has written a number of books, the latest of which is *The Christian Way in the Modern World*. He has been a member of the study commission of the World Council of Churches for a number of years.

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Coming Events

Nov. 24-Dec. 25. 6th Annual Worldwide Bible Reading Program.

Nov. 26-Dec. 4. Methodist "Advance for Christ and His Church" School of Evangelism, Arch Street Church, Philadelphia.

Nov. 29-30. Advisory Council, American Bible Society Meeting, New York city.

Nov. 30. American Council on Judaism, New York Chapter, Town Hall Luncheon; Sir Norman Angell, speaker.

Dec. 2. Indiana Conference of Teachers of Religion, Valparaiso.

Dec. 2. Federal Council of Churches Department of Evangelism, New York.

Dec. 2-4. Chicago Area Student Peace Conference (Midwest F.O.R.), St. Paul's Methodist Church, Chicago.

Dec. 4. Chicago Sunday Evening Club; Carl Heath Kaufman, speaker.

Dec. 4. Ford Hall Forum, Boston; Robert St. John, speaker.

Dec. 4-11. Far Eastern Conference (International Missionary Council, Younger Christian Churches, World Council of Churches), Bangkok, Siam; theme: "The Christian Church in Changing Eastern Asia."

Dec. 6. Federal Council of Churches Executive Committee Meeting, Atlanta.

Dec. 6. Chicago Institute for Religious and Social Studies: Edgar Bernhard, Edward Heffron, Daniel D. Williams, speakers.

Dec. 6. New York Institute for Religious and Social Studies: Cleanth Brooks, Paul F. Lazarsfeld, Henry Norris Russell, speakers.

Dec. 6-8. Second Southeastern Interchurch Convocation, Atlanta.

Dec. 11. Universal Bible Sunday.

Dec. 11. Chicago Sunday Evening Club; Francis B. Sayre, speaker.

Dec. 11. Ford Hall Forum, Boston; Pierre Van Paassen, speaker.

Dec. 13. Friends of the World Council of Churches Annual Meeting, New York.

Dec. 13. World Council of Churches, Conference of U.S.A. Member Churches, Executive Committee, New York.

Dec. 13. Chicago Institute for Religious and Social Studies; Ralph Marcus, Jacques Maritain, John Thompson speakers.

Dec. 13. New York Institute for Religious and Social Studies: Judah Goldin, Richard P. McKeon, Ordway Tead, speakers.

Dec. 14. American Council on Judaism, New York chapter, History of Judaism Lecture Series; Elmer Berger, speaker.

Dec. 18. Ford Hall Forum, Boston; Abraham Klausner, speaker.

Dec. 26-Jan. 1. Pacific Southwest Student Y.M.C.A.-Y.W.C.A. Conference, Asilomar, Calif.

Dec. 27-Jan. 1. Baptist National Student Conference, Kalamazoo, Mich.

Dec. 27-Jan. 1. Disciple Student Fellowship Quadrennial Conference, Drake University, Des Moines.

Dec. 27-Jan. 1. National Methodist Student Conference, Urbana, Ill.

Dec. 27-Jan. 1. Second Triennial Interseminary Conference of North America, Augustana College and Seminary, Rock Island, Ill.

Dec. 28-29. Evangelical United Brethren Church First Student Conference, Westerville, Ohio.

Jan. 15-21. Church and Economic Life Week.

Jan. 23-24. National Convention of City Churches, Columbus, Ohio.

Jan. 24-27. National Congress on Home Missions, Columbus, Ohio.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, NOVEMBER 30, 1949 NUMBER 48

EDITORIAL

TABULATION is under way to discover the twelve churches which the Protestant ministers of the United States regard as most worthy of study. The tabulation is going more slowly than we had anticipated, for literally hundreds of churches have been nominated, especially in the class made up of those in small towns or the open country. News agencies and some magazines are eager to print the results of the poll, and letters indicate impatience among some of our readers. But we do not intend to give out the results in this fashion. There will be no lists of "successful churches" appearing in the press to exalt certain congregations to the implied disparagement of others. When this project was first presented to the Protestant clergy of the country we said that it would not be treated as a publicity stunt, and we intend to adhere faithfully to that promise. Now that the poll has been completed, the period of quiet, careful and objective study will begin. Then, in January, we will begin to present these studies which will appear at monthly intervals throughout the year. There will be no advance ballyhoo or buildup of the churches thus studied. Until the articles appear, the identity of the churches selected will not be disclosed. In this way, we trust, a lasting contribution can be made to an understanding of the many types of Christian service which are being rendered in American communities by devoted congregations and their spiritual leaders. Thousands of ministers by the representative character of their choices have made this study possible, and the staff of this paper will do its best to discharge with the utmost seriousness of purpose the responsibility laid upon it.

Complete Poll Of Churches

German Christians Call for More Searching Repentance

NOVEMBER 16 was Repentance Day in the churches of Germany. On that day a "Message to the Germans and to those governing them and their people" was read from Evangelical pulpits. Written by the National Fraternal Council of the Confessional Church, it is one of the most sobering Christian documents to appear since the war. The message opens with a warning of the approach of another war, "a further judgment upon us," and an acknowledgment that "as accessories to the crime of our people . . . we have forfeited all right to speak before God and men." Nevertheless, these German churches speak. After a plea for "the justice of God," they continue by asking German Christians to "recognize, in that self-justification which has gained so fearful a foothold and dominion in us and among us, the idol that will draw our people into ruination, by its persuasion that a third world war or a world revolution will be our salvation." "Abjure, once and for all," the message exhorts, "a nationalism that comes of the refusal to repent and waits the hour of revenge." After warning against inhumanity to the refugees who have been thrust into Germany and against continued denunciation of neighbors as former nazis, the German churches make this appeal to the occupying "powers to whom our people is subject and to their statesmen": "Aghast, we see that with them also, in East and in West, self-justification has gained dominion, and that among them also only a few are appalled by the judgment which has come upon us Germans and upon mankind. . . . From both sides we hear the diametrically opposed messages that promise the world peace, but, like everyone else, we are horror-stricken that man should openly consider sacrificing —ostensibly for the sake of humanity, whether in a coming world revolution or in a third world war—ten, or if necessary, a hundred million people on the altars of self-justification and the delusion of redeeming the world." Will the churches of the West make any reply to such an appeal? How will they reply?

To Advance Study of Women in Church

AMSTERDAM placed the question of the relation of women to the work of the churches on its agenda and debated it at length. The outcome of the discussion was that the first Assembly of the World Council of Churches authorized continued study of this question. Now, more than a year later, two internationally known churchwomen have been commissioned to prepare a world survey of "the life and work of women in the church." Such a survey was completed before the Amsterdam meeting under the direction of Mrs. Samuel McCrea Cavert at the request of the study department of the World Council. This survey was carefully and thoroughly done with the cooperation of church people in more than 50 countries. Is this new survey merely a maneuver to postpone action? Assurance that it has a more serious purpose is found in the personnel now selected to carry out the task. Sarah Chakko, president of Isabella Thoburn College, Lucknow, India, and secretary of the council's permanent commission on women's work, will direct the project. In forensic exchanges with Karl Barth and the Archbishop of Canterbury at Amsterdam, as well as in many other ways, Miss Chakko

has demonstrated the right of women to disregard if they choose the Pauline injunction that they keep silence in the churches. The results of the new study will be brought together by Kathleen Bliss, former editor of the *Christian News-Letter* of London, and one of the most creative minds in contemporary Christianity. Dr. Bliss' principal interest, aside from her family, is theology. The association of these two women in this enterprise should warn ecclesiastical antifeminists that the 1953 Assembly of the World Council may be their undoing.

Merger Plans Stopped By Court Order

STEPS toward union of the Congregational Christian and the Evangelical and Reformed churches were halted on November 16 by Justice Meier Steinbrink of the New York supreme court. The court's action was the first consequence of a suit filed on the previous day by the Cadman Memorial Congregational Society of Brooklyn and its associated Cadman Memorial Church. The purpose of the suit is to prevent the merger of the two denominations. The defendant is Helen Kenyon, moderator of the General Council of the Congregational Christian Churches. Plaintiffs declare that the proposed merger will establish a "general or national church, of which individual churches will be subordinate parts." They hold that this can't be legally done to a denomination in which individual congregations possess complete freedom. The defense maintains that the merger will not set up a church of the type described by the plaintiffs, so that their case has no standing. Religious News Service quotes the defense as stating that "each unit of the new church will have complete legal control over its name, creed, confession of faith, constitution, bylaws, rules, regulations, administration of sacraments, manner of worship, admission, disciplining and dismissing of members, engaging or dismissing ministers, holding, management and disposition of properties and all of its other temporal or spiritual rights." Now the court will have to decide what the "Basis of Union" document, as amended in several meetings, really means. That will be no easy task, and it is likely to take considerable time, particularly in view of the probability that one side or the other will appeal. But the point at issue is important, and it is probably a good thing that the union is put to the test of legality sooner rather than later. The thing that is really being decided is whether a body of congregationally governed churches can unite with anybody.

Agitation to Rearm Germany Starts

THE TRUMAN DOCTRINE Special has reached another main-line junction on its road to a third world war. On November 16 the *New York Times* printed on its front page a dispatch from its famous correspondent, Drew Middleton, which may become historic by reason of its grisly consequences. "Staff officers of a number of western European armies," Mr. Middleton wrote from Berlin, "have been discussing the difference that the raising of even five German divisions would make to the defense of western Europe against a possible attack from the east. Since German rearmament was not considered at the meeting last week in Paris of Big Three Western foreign ministers and since it is repugnant to the peoples of their respective nations, these soldiers emphasize they are not presenting a plan for German rearmament. What they seek, they say, is to explain how limited German rearmament would help adjust the manpower balance in any conflict with the Soviet Union." Every officer at Field Marshal Montgomery's Fontainbleau headquarters, according to Mr. Middleton, favors this rebuilding of a German army. He admitted that the German government leaders at Bonn are against it, because they "fear the political influence the army and its officer class would exert in support of extreme nationalists." And Mr. Middleton himself pointed out that once a German army had been resurrected it could "throw its weight to whichever power grouping, west or east, promised it greater military advantages." But the soldiers who are administering the Atlantic alliance are for it, because, as Mr. Middleton quotes them, they say that "without German troops there just are not enough troops in the west to hold the Russians." This, therefore, is the point at which the "contain Russia by force" policy—the Truman Doctrine and the Atlantic alliance—has now arrived. Building a new German army is a proposal that will have to be sold to the Western peoples, whose memories of the part played by former German armies will not soon be erased. But the selling campaign has started with the *Times* dispatch. Step by step the Western allies repeat the follies of 1919-39. When, during that long armistice, the day came that Germany was permitted to rearm, the return to world war was only three years away.

Fundamentalists Fly to Bangkok

SYSTEMATIC sabotage of cooperative Christianity is the unenviable role chosen for itself by the self-styled International Council of Christian Churches. Five Americans and a Canadian, who represent this body and constitute a considerable share of its membership, have set off by plane for Bangkok. There at the east Asia meeting of the World Council of Churches and the International Missionary Council, they will try to continue the disruptive and harassing tactics which they initiated at Amsterdam and continued at the recent Buenos Aires meeting of the Evangelical churches of South America. Their efforts completely failed at Amsterdam, chiefly because the press had been accurately informed in advance concerning their status and intentions. They had more success in South America. The press of a predominantly Roman Catholic continent, partly through ignorance and partly because it favored their disruptive purpose, gave them considerable space. The same thing is likely to happen in east Asia. There the anti-Christian press may be counted on to play up their charges and to accord them an importance they do not possess in lands where these men are better if not more favorably known. While they will not be permitted to deflect the Bangkok meeting from its authorized and legitimate objectives, they may temporarily exert some influence on the younger churches. But the emergence of this campaign of systematic misrepresentation and disruption will

have to be dealt with. It can best be met by equipping the World Council and other agencies of Christian cooperation with adequate facilities for telling the truth through the press, which, properly speaking, includes all media of mass communication. That these Christian agencies do not have today.

Hierarchy Offers to Shift School Costs

BRITAIN seems from this distance to have enough financial trouble, but the Roman Catholic hierarchy in that country is evidently preparing to add to the burdens of the harassed Labor government. The prelates have proposed leasing their schools to educational authorities at rents sufficient to cover any mortgage interest and costs of redemption. Under the 1944 Education Act, the church is required to spend something like half of the $168 million required to bring these schools up to the government standard. The hierarchy apparently does not have that much money, so it has thought up this alternative. It recognizes the power of the state to regulate the secular curriculum in the schools, but insists on retaining religious education in its own hands. It would permit the state to appoint teachers, but conditions this permission on its own right to veto appointments of teachers whose religious beliefs are not in accord with Catholic conceptions. This proposal is so fantastic that it seems difficult to believe that it is meant to be taken seriously. The government is to lease Catholic schools at a rate which will liquidate all indebtedness on them, so that the church will at some time in the future possess them debt free. The state is granted the right to set educational standards for secular subjects, which right it has anyway. But the church will continue to use the schools for indoctrination —that is, to build the church. Furthermore, the church asks the right to ban teachers not only of religious but also of secular subjects whose beliefs do not accord with its views. Meanwhile the church would be relieved of the costs of bringing its schools up to the educational standard which Parliament has laid down for all schools. The hierarchy ought to admit that it is impossible for it to conduct its schools at the necessary level of competence and act accordingly.

Russian Churches Are Free If—

HOW FREE are the churches in Russia? Protagonists of the Soviet Union will insist that they are as free as any churches in the world. Does not the Soviet constitution guarantee religious liberty? Has not the Russian Orthodox Church been acting with freedom ever since, during the war, Stalin restored to it the light of his countenance? Yet as in so many other matters connected with Russia, it appears that the Soviet idea of church freedom needs definition. A member of the Russian legation at Berne, the Swiss capital, according to the Ecumenical Press Service has undertaken to supply this definition. "The overwhelming majority of the Soviet people," he says in a recently issued official statement, "reject religion as a philosophy with a cramping effect on the development of their lives." Nevertheless, if some Russians want to have churches, the Communist state makes it possible for them to do so, guaranteeing "all facilities for publicly defending their convictions, observing their customs, performing the rituals of their faith and so on." The Russian Church, he insists, is "absolutely free to express its convictions for the first time in its history." But then comes the catch. "The Soviet state, guaranteeing to the churchgoer the right to worship as he will, asks only one thing of the church, that it shall not meddle in the social and political activities of the state. . . .The Soviet state, which has carried into effect the principle of the separation of church and state, regards the church as a private society with limited functions concerned solely with performing acts of worship. It is only within these functions that the church is considered as an organized body. All other undertakings, particularly in the social and political field, are plainly unsuited to the church as a whole, and must therefore not be allowed." The Soviet state may claim that it has put into effect separation of church and state. But with the state paying church salaries and supplying church buildings there is no separation of church and state. What Russia has is separation of *religion* and state—something far different. And the rest of the Soviet spokesman's statement shows that what passes for church freedom in the U.S.S.R. is, as the churches of the West understand the term, no freedom at all.

Papal Law for Judges Is 'Standard Doctrine'

NOTHING NEW was added to the familiar Roman Catholic claim for the church's superiority to civil law when the pope instructed Catholic judges not to grant divorces, even when the law of the state authorizes them to do so, except under "certain circumstances." (See last week's Century, page 1380.) Various high Catholic authorities have commented that this is "standard doctrine." Of course it is. There is nothing new about it. The only thing new is the extraordinary amount of squirming by these spokesmen as they attempt to remove the odious implications of conflict between civil and ecclesiastical law, now that the matter has been given so much publicity. A spokesman for the National Catholic Welfare Conference laments that "some confusion" has arisen over the pope's statement. There has, in fact, been no confusion at all except that which has been introduced by the explanations. These go around in circles at a dizzy rate. The pope's address, we are told, stated a "fundamental norm," and therefore was only "for guidance, not Catholic law." (Since when has the pope's declaration of a fundamental norm been, for the faithful, anything less than law?) Again, it is explained that the act of granting a civil divorce is "morally indifferent" since it merely annuls the "civil effects" of a marriage and not the marriage itself. (If sufficiently morally indifferent to justify a Catholic judge in granting a divorce under "certain circumstances," how can the pope claim the right to lay down rules about it?) But since dissolving the civil effect may give the erroneous impression that the marriage is dissolved, and that consequently an "attempted remarriage" would be valid and binding, the granting of a divorce would be "material

cooperation toward this sin," and so the judge has a "co-responsibility" in the matter, though the primary responsibility rests upon those who enacted the wicked divorce law. (And therefore the judge's act is not quite "morally indifferent" after all.) But though the judge's Catholic conscience may forbid him to grant a divorce, which may lure the parties into a new marriage which would be no marriage, so that they would thereafter be living in sin, nevertheless, the N.C.W.C. explains, he may "act against his conscience" if there is "a reason sufficiently weighty to justify the permitting of the evil effect." What weighty reason? The grand anticlimax is stated in the words of the "distinguished moral theologian," Father Francis J. Connell, in his *Morals and Politics in Professions*: "Such a reason would seem to be present if the judge were in danger of losing his office in the event that he refuses to accept a divorce suit, or even if serious antagonism and loss of prestige ensued." That lily needs no gilding.

Church Attendance in Sweden Dropping

A SWEDISH visitor to this country, in a letter printed in our correspondence columns on November 16, took exception to criticism of the state church system in his country with the claim that the Church of Sweden is a "people's church" which is "a tool in God's hands . . . to every Swede." Is it a good tool? A study recently made by Sweden's largest newspaper, *Dagens Nyheter* of Stockholm, has shown that only 2.5 per cent of Swedish Lutherans attend church and that church attendance in Sweden is at an all-time low. When the Bishop of Stockholm challenged the figures, *Dagens Nyheter* replied that his own official survey of Stockholm showed a church attendance of less than 1 per cent in the capital. . . . According to the Catholic Information Center of Paris, the archiepiscopal ordinary of Vienna has finished his investigation of whether the last Austro-Hungarian emperor, Carl I, should be canonized. "The results are positive in every sense." Many miracles are said to have taken place at his tomb at Fuchal on the island of Madeira, which has become a center of pilgrimage. Formal steps toward the beatification of the late emperor, who lost his throne at the end of the war in 1918 and died in 1922, have now been set under way. Carl was the father of the present Hapsburg pretender, the Archduke Otto. . . . Agitation over singing Christmas carols in public schools has broken out in the east again this year. In response to a request for a ruling from the president of the Philadelphia board of rabbis, the schools in that city have been instructed to excuse all Jewish pupils who so desire from singing carols or participating in Christmas plas which have a Christian theme. . . . Representatives of clergymen who have nonwhite members in their churches recently met in Capetown to form a "united front" against the South African government's racial segregation policies. . . . The emergent United States of Indonesia has incorporated the U.N. Declaration of Human Rights bodily in its constitution. This gives complete religious freedom, including freedom to change one's religious affiliation. This is a matter of historic importance, for the population of the U.S.I. is overwhelmingly Moslem and Moslem states have not hitherto been willing to recognize the right of conversion. . . . *Fides*, the international news agency maintained by the Sacred Congregation for the Propagation of the Faith, with its headquarters in the Vatican, has released a report which says that any nation interested in the policial, economic or religious future of the Pacific area should immediately recognize the Chinese Communist government. The British government appears to be about ready to make this move.

Progress in South India

IN AN ACT of great faith, the United Church of South India was launched two years ago. How is it faring? For the first time since the Reformation, this venture of faith organically united episcopal and nonepiscopal churches. Four dioceses of the Anglican Church of India, Burma and Ceylon joined in one communion with Methodist mission churches and the South India United Church, which was a union of Presbyterian and Congregational bodies. This development commanded the attention of the Christian world, for it was universally recognized to bear a significance which reaches far beyond India.

The growth which has come during the two years since the merger took place is less spectacular than was the act of union, but it is equally significant. For it is a fact that the South India union is spiritually and organizationally proving that the hopes of its founders are in process of realization. Through the courtesy of the Foreign Missions Conference, a copy of a careful report on the life and work of the Church of South India has reached The Christian Century from the office of Bishop A. M. Hollis of the Madras diocese of the young church. Limitations of space prevent printing the report in its entirety, but it is so important that the achievements it notes deserve to be called to the attention of the American Christian community.

The report shows that the inspiring ceremony of union which took place at St. George's Cathedral in Madras on September 27, 1947, has been followed by a vigorous and generally successful process of integration. The moderator of the Church of South India declares that "there is news from every diocese of the new feeling of fellowship among the erstwhile different communions. A new strength in service is also clearly manifested." Lay and clerical representatives, meeting in diocesan and synodical assemblies, are growing together in new unity. The old lines of participating churches are disappearing in the common effort to think and plan together for the common good in the united church. Concerning one of these meetings, at Madura, a former Episcopal bishop who is now running an ashram at Coimbatore, Tadagam, said: "I have attended many synods during 50 years, but I have never known one where there were so few absentees, where there was such clearness and conciseness in speaking and such a manifest desire to be guided by the Holy Spirit to a common mind."

The spiritual benefits of the union are more difficult to assess, but again they stand unquestionably on the credit side of the ledger. One member of the church notes that

union has not turned out to be the least common denominator of the participating churches, but "a grand addition." "The C.S.I.," he says, "is a daughter come into many inheritances. She has been enriched by a wealth of different traditions, and what a sum those treasures make!" The leadership of the 14 bishops of the new church seems to have been accepted by pastors and members alike. The careful training being given to presbyters is making them a factor of great importance in the church.

The priesthood or mutual ministry of believers, as maintained by the Congregationalists, is making its contribution in an increased sense of responsibility among laymen at every level. One diocesan report said that the union is leading "to the progressive discovery of a qualitatively richer and truer embodiment of the truth of the gospel, freed from the distortions to which each of us in our isolation had been tempted." "The inauguration of the union," the report continued, "is only the beginning of a slow and unspectacular process of learning through one another a deeper obedience to the gospel."

One of the most meaningful of the gains made during the biennium is a new evangelistic impetus. Distrust and envy between Christians has largely given way to wholehearted teamwork. Non-Christian criticisms of Christian rivalry and division have yielded to a greater willingness to consider the claims of Christianity. The difficulties which were anticipated when India got its freedom have failed to materialize. Instead, the espousal of religious liberty by the secular government of independent India is accepted as giving the indigenous united church an entree which missionary activities originating abroad never received. The tragic death of Mahatma Gandhi has given Christians an opportunity to interpret the cross of Christ. Early this year one member of the united church spoke to 8,000 people in a market town, presenting "the death of Gandhiji in the light of the cross of Jesus Christ." "The people listened with rapt attention," says the report. "During the following week there was an earnest demand for Gospels and New Testaments. There are no signs of the indifference and opposition to the preaching of the gospel such as was quite common in former years."

A not unexpected consequence of the success of the union is the emergence in other church groups of "a great desire for union, either among their own separated sections or in a wider union." This has taken tangible shape among various groups of Lutherans and Baptists, which recently held a number of conferences with Church of South India representatives. "Similar efforts at union are being made in north India and in Ceylon." It is not impossible that in the course of time the Church of South India may lead directly to other unions or to a Church of India.

The chief inhibition to more rapid growth of the Church of South India seems to be financial. With the principal exception of the Anglican Society for the Propagation of the Gospel, which cut its grants, the various church and mission bodies which came into the union have continued their financial support without diminution. The deeper loyalty which the Church of South India has elicited from its members has resulted in increased contributions, even in some areas affected by famine. But the cost of living is three or four times higher than a decade ago, and church income has not kept pace with rising costs. So pastors are "scandalously underpaid," and the schools and hospitals of the church have suffered. Some institutions have had to be closed, although the demand for their services has greatly increased. In view of this situation, the appeal of the Church of South India to mission boards to continue their support "until such time as this infant church is able to win its fight against poverty, ignorance and other obstacles to self-support" ought to meet with an affirmative answer.

Taken as a whole, the gains made during the first two years of the life of the Church of South India are highly encouraging. They stand as an ecumenical achievement of the first magnitude. "The grant of independence to India has only strengthened the church's chance to witness," concludes the biennial report. "The Church of South India is, in the providence of God, in a peculiarly happy and privileged position to give the word of God to the people of a new India. At the same time it is set as a glowing light calling on Christians all over the world to unite together and attain to that unity in Christ Jesus which is the will of God for his church."

Tax Reckoning Is Coming!

THERE'S A CLOUD on the horizon of a lot of "not for profit" institutions and churches in this country, and it's growing. The cloud is a mounting public resentment against the increasing taxes which ordinary citizens must pay because so much real estate and such large amounts of business income and profits are tax exempt. A few years ago tax exemption for religious, educational and charitable institutions was taken for granted. If there was a little grumbling now and then, it was brushed off as the mumbling of congenitally disgruntled or freakish individuals. Press and politicians saw to it that discussion of the question almost never reached the proportions of a public issue. They still try to do so, for they know a hot potato when they feel it sizzle their hands. But the conspiracy of silence is breaking down. On November 8, for instance, the influential *Milwaukee Journal* printed an editorial, "Tax Exemptions Out of Hand."

The day of reckoning is coming. Taxes are going up and up and up. In the remarkable address Herbert Hoover made to the nation on his 75th birthday—reprinted in part this month by *Reader's Digest,* which plans to distribute reprints in carload lots—it is pointed out that the "average working citizen" is already working 61 days a year to pay his taxes, and that if welfare and other legislation now pending is enacted he will soon be working 81 days. This, if holidays, Sundays and average-length vacations are taken into account, means that he will work about one week out of every month just to pay his taxes! With the federal government in the red to the tune of five and a half billion (and Senator Taft warning that it may be $16 billion in the red next year) President Truman has already announced that he will ask the coming session of Congress for another increase in federal taxes. Most of the states have exhausted the surpluses they accumulated

during the war years and are planning to boost state taxes. So are most municipalities.

In the light of this state of affairs it is about as sure as any human reaction can be that before long there will be a national demand that all forms of tax exemption be subjected to scrutiny, and that enough of them be eliminated to take some of this pyramiding tax burden off the shoulders of the sweating citizen. The churches had better be giving serious thought to this prospect, for they will be one of the most conspicuous tax-exempt targets, once the drumfire of criticism starts. In many American cities, they have taken millions in property off the tax rolls. Norman S. Ream, in his article in our November 9 issue, showed that in Milwaukee religious and fraternal organizations own about one-sixteenth of all the property. Their tax exemption deprives the city of $2.5 million in revenue. John Q. Citizen has to dig into his pocket to make up that sum.

I

What is true in Milwaukee is true in practically every city. There are cities, as a matter of fact, in which the property holdings of churches are proportionately much larger than in Milwaukee. We haven't seen the precise figures recently, but we believe that the national capital, Washington, must be one of these. How in the world the citizens of Washington can keep a modern municipality going with all the property that is now tax exempt because it is owned by the government, by churches, by foundations and by similar free-riding organizations, we simply do not know. Perhaps they hope to see Congress pass some such relief measure as is now under consideration in Iowa, where the tax-exempt burden in the cities has become so great that legislation is proposed whereby the rest of the state will make up to municipalities the revenue they lose because of their many nonpaying inhabitants. To such a fantastically inequitable proposal are the cities being reduced in their financial desperation.

As our readers know, The Christian Century has opposed tax exemption for churches for years. Our position has been (1) that churches should pay their own way; (2) that the exemption granted them is a violation of the principle of separation of church and state, since it is in reality a subsidy from the state; (3) that it is unjust to require all the citizens to contribute to the support of all the churches, since their taxes may thus be helping to subsidize churches in which they have no interest or toward which they may even feel a profound antipathy. "We hold," said this paper editorially on April 9, 1947, "that churches should pay taxes on their church property and that Protestants should lead in demanding the enactment of a law abolishing for all churches the subsidy the state now gives them. . . . Protestants can hardly make their case against the encroachments of the Roman church upon the public treasury in support of its parochial schools while they accept for their own churches the compulsory support of unwilling taxpayers."

From time to time we have reverted to this issue, and have called on Protestants to take the lead in doing away with special tax privileges, but never with much hope that anything would be done. Churches are seldom any more eager to divest themselves of special privileges—save at the point of a legislative gun—than are millionaires or monopolistic corporations. (Or labor unions or co-ops or foundations for the breeding of tails on Manx cats.) American churches feel and act about their tax exemptions much as European state churches feel and act about their government subsidies. When The Christian Century first opened up on this subject, it was with the expectation that it would be a long time before anything "gave." Well, we are reducing our time schedule of expectation. We now think something is going to give fairly soon, and if the churches don't voluntarily announce their readiness to restudy and readjust the whole tax issue, then resentful taxpayers will force them to do so.

II

In our November 2 and 9 issues we told about recent disclosures of the way in which the Sacred Heart Foundation, Inc., of Omaha, has acquired all the profits of the fabulous Campbell wheat ranch in Montana and the almost equally fabulous Giffen cotton ranch in the San Joaquin valley of California. The former owners of both are left in possession, serving as managers at salaries which the press has estimated will not fall below their previous incomes as owners; the profits are to be used to support certain Roman Catholic enterprises, and the government is thus deprived of a large tax revenue. Since then the *Washington Post* has pointed out (November 13) that both ranches have drawn government farm loans this year of large sums—the total is almost $5 million—so that "although the new owners [the Catholic foundation] will not be required to pay the government taxes on the earnings, they, at the same time, will be guaranteed by the government against loss in their operations." The church, in other words, is taking advantage of tax and farm support laws to confront the government with a "heads I win, tails you lose" condition of affairs. And the ordinary taxpayer is left holding the bag.

A correspondent writes to know whether we have singled out the operations of the Sacred Heart Foundation because we think that the Roman Catholic Church is the only one involved in tax operations of this kind. Of course not! But it does furnish an illustration of the way in which churches and other supposedly noncommercial organizations are reaching over into the field of business to acquire profit-making properties on terms which add to their incomes, add to the taxes others must pay, make the tax problems of government more difficult, and put these tax-free bodies into competition with other businesses which have to pay all their local, state and federal taxes. This is the sort of thing which is going to bring the public revolt against the whole tax-exemption policy to a head.

III

Colleges, in particular, are bringing this day of reckoning closer. More and more of their funds are being invested in common stocks, and many of them are acquiring entire corporations with a view to running on the profits. The American Council for Education reports that 40 per cent of all college endowments are now invested in such private enterprises; the ratio has doubled since the war. A noodle company is suing the government to stop it from collecting taxes on its profits because the company is owned by New York University. The government contends, ac-

cording to *Time*, that making noodles is not "charitable, scientific, literary or educational," and hence should not be a tax-exempt operation. But if the government loses the case, the floodgates will be opened for more of that sort of escape from civic responsibilities. The government so far has not even challenged the "sell and lease-back" real estate transactions by which universities and colleges have acquired great stores and business buildings to bring them in large tax-exempt incomes while taking that much more property off the tax rolls.

There are many ramifications to these tax-dodging operations which we have not space enough to go into at this time. But they all serve to bring tax-exemption policies under suspicion and attack. It is high time for churches, church institutions and all concerned for the future of religion in this country to begin making a serious study of what is happening and where it may lead. The churches should be the first members of our communities to sense the growth of such abuses, particularly in the instances where they or their related institutions are the beneficiaries of the special privileges involved. But if they don't, or if they refuse to budge when the social implications of their untaxed profits and property are pointed out, they are in danger of presently finding themselves in the unenviable position of being regarded as exacting special privileges at the expense of the other members of the community. Then what will be the effect on their moral and spiritual influence?

'Remain Explosively'

EDITOR THE CHRISTIAN CENTURY:

SIR: Did you happen to notice in the public prints early in the fall that there was a violent explosion in a church in New York state—unfortunately not in the pulpit but in the boiler room? It did a lot of damage, tossing the pews into all sorts of unorthodox positions.

The item made sad reading, but it did provoke the thought of what a wonderful thing it would be to have explosions in the people occupying the pews instead of in the basement under them. So a few of us crackpots are organizing a Society for the Promotion of Bigger and Better Explosions. Would you care to be Grand Detonator?

Laurence Housman, a few years ago, came near to proposing such a society. Dick Sheppard, in the midst of his great years as rector of St. Martin's-in-the-Fields, London, had written to him in a dejected mood, saying that he was on the point of leaving the church because he was sure that there was no place in it for a rebel like himself. Housman, though utterly outside the church, violently disagreed. He wrote back and urged Sheppard to "remain explosively within the church."

That is an alluring vocation—to "remain explosively within the church." It sounds a lot more exciting than the Men's Club or the Altar Guild or the Ladies Aid Society.

Of course, explosions are nothing new in the church, but they so often happen in the wrong place and for the wrong reasons. And not all explosions are to the glory of God.

Years ago there used to be a comic strip featuring the Terrible Tempered Mr. Bang, who had an infinite capacity for spontaneous combustion. Mr. Bang is a member of a great many boards of deacons. Every time his toes are stepped on he explodes; and Mrs. Bang, by a process of chain reaction, explodes also. But those are the wrong kinds of explosion.

The New Testament explodes all over the place. Here are a few loving words which the Apostle Paul used to people who were blocking the path of the gospel: "You son of the devil, you enemy of all righteousness, you whitewashed wall." Definitely not the language recommended by Robert's *Rules of Order*. Perhaps that is what is the matter with us. Could it be that we are taking our cue from the wrong textbook? It would be a shock in many places to displace Robert's *Rules of Order* by the New Testament, but it might be exciting. More churches die from lack of excitement than from lack of money. Perhaps St. Paul would be a more rousing parliamentary leader than the parliamentary St. Robert. F. W. H. Myers in his poem "St. Paul" catches beautifully this aspect of the apostle:

> Then with a rush the intolerable craving
> Shivers throughout me like a trumpet call.

A shiver is a lot better than *rigor mortis*.

Think of explosion in pew and pulpit over muddled thinking, over mouselike trepidation before Caesar and Mammon, over festoons of ecclesiastical red tape which become winding sheets, over the limp acceptance of racial exclusiveness, over the unholy trinity of mint, anise and cummin. You could make quite a list. There was never a better time to begin. Here is pencil and paper. What are we waiting for?

Yours,

SIMEON STYLITES.

I Do Not Speak for Today

I DO NOT speak for today,
I speak for tomorrow.
You cannot hear what I say,
For you have not yet come.
I am mouthing words in air,
Or silently, under water,
Flows my preludium.
I stretch out my arms for love
And I touch the unborn.
Again I stretch out my arms
And I touch the dead.
There are no crowns for me now;
They are under my feet,
Or too high above my head.
You shall hear my song at last
When you come to the road's bend;
Faint and sudden at time's end,
As the far-off sea on your ear.
You shall run to the shore
To hear what I have to say.
But I shall be nowhere near.
I shall have gone away.

EDITH LOVEJOY PIERCE.

The More the Merrier?

By Renwick C. Kennedy

MR. DUSENBERRY was a very earnest man. He also was a sterling character, but he was more earnest than sterling. He drove into the city one Monday morning and stopped at his denomination's First Church. The Rev. J. J. Jones, D.D., pastor, greeted him a little warily. Dr. Jones was recovering from a rugged Sunday. He was hoarse and tired. Moreover, he felt a lurking fear of Mr. Dusenberry's earnestness. Dr. Jones admired the Dusenberry zeal, but after all there is no sharp line between the zealot and the pest.

After the usual amenities Mr. Dusenberry said, "You know, Dr. Jones, I've been thinkin'. We got to have us a church of our own out there at Opal. We really need one. There's 150 of our people out there, and bein' as close to the city as we are, Opal is goin' to grow."

"I didn't know you had 150 people all together out there," Dr. Jones said.

"Oh, yes! Our population is 203. But I'm not talkin' about just the people inside Opal. I'm talkin' about the people around us. Five miles around us. Ten miles. There's a world of people around there and a lot of 'em belong to us."

Dr. Jones knew the barren hills around Opal and was doubtful. "There are some country churches around there, aren't there?"

"Well, yes, a few. But they have preachin' once a month, maybe. They're doin' nothing."

"And there are churches in Opal. How many are there?"

"There's three, Dr. Jones. A Presbyterian, a Congregational and an Episcopal. But every one of them is what I calls a dead church. You take that Presbyterian church. They had 23 at Sunday school yesterday and 35 at preachin'. The preacher lives there, but he's got six little churches and he ain't doin' no good at Opal. The Congregational man lives there, too, and preaches two Sundays a month. His church does fairly good, but just fair. Them Episcopals, well, I don't know how you feel about 'em, but I just don't take much stock in 'em. Naw suh, I just don't take much stock in 'em. Anyhow, the preacher lives here in the city and comes out there two Sunday afternoons a month. He'll have about 15 people come to his services."

"I see," said Dr. Jones. "But, good or bad, you have three churches out there. It doesn't look like it's a good opening for another one."

"Oh, but it is, doctor! Those churches ain't doin' nothin' out there. We need one of ours to take care of our people. We could make it a real live church. If we could just get us a buildin' and a young, live-wire preacher we'd really do things."

"Maybe so," Dr. Jones said. "What do you want me to do about it?"

"I want you to help us get some money for a building, and a real live-wire young man for a preacher."

Mr. Dusenberry went back to Opal and Dr. Jones took the matter under consideration.

An earnest man like Mr. Dusenberry, of course, was not idle. The first thing he did was to organize a prayer meeting and to hold the meetings at his house. There was really more social activity than prayer in the meetings, but within two months 30 people were gathering every Tuesday night at his house for the service. All of them were members of his denomination. He also began to visit around the countryside, searching out members of his faith and finding a good many. Most of them were extremely sympathetic with the idea of having a church of their own.

Dr. Jones also was a man of some earnestness, particularly in the matter of caring for his coreligionists and expanding his great denomination.

Still, Opal hardly seemed worth the trouble and expense —a dull little village of farm folk and petty merchants, 25 miles from the city and with three functioning churches. Once there had been a small cotton mill there and the community had flourished. The mill closed, the machinery was removed, people left, and Opal returned to its farm-village status. There were empty houses in Opal. Mr Dusenberry made his living managing the mill's property. His job was mostly a matter of collecting rents for the houses.

I

Dr. Jones and Mr. Dusenberry met again in the early spring.

"We had 40 at the prayer meeting last night," Mr. Dusenberry said. "That's more than any church out there has at its Sunday mornin' service except the Congregational, and they don't have many more. Things are comin' along fine. I tell you, Dr. Jones, the situation is ripe out there. Yes suh, it really is ripe in Opal. We ought to strike right now."

"I took it up with our church's board of officers, Mr. Dusenberry, and we can give you $2,200. You'll have to get the rest of it yourself."

"That's good, Dr. Jones," Mr. Dusenberry said, with obvious disappointment. "But you know, building is pretty expensive. I was hopin' for at least $3,000."

"You folks will have to raise some of it yourself," Dr. Jones said a little sternly.

"Oh, we're goin' to raise some. In fact, I have $487 already promised."

"You won't need a big building."

"No, we don't aim to put up no big, expensive building. I guess we can make out on that money. Let's see, now, $2,200 and we got nearly $500. That makes $2,700. I'll go round to all the building supply people and try to get everything at cost. And we can get a lot of free labor from our people out there. Some of 'em has got trucks and will haul stuff free for us. Of course, we may have to trim down our plans a little, and we may have a little debt left over."

"You think you can do it on $2,700?"

"Yes, I think so. Maybe a little debt. You know, I was

disappointed in one thing. We got one rich Presbyterian man out there. He's always mighty generous in community things. I asked him for $1,000, but between you and I, I was really hopin' for $500. But he wouldn't give anything. He sure disappointed me. Said there was already too many churches in Opal and we ought to close 'em all and organize a community church. Well, I don't take to that idea. You can't have too many churches, I always say. And, besides, I don't want no mixed-up community church with all kinds of people in it. Naw suh! I don't want nothin' like that. I want one of ours out there. The time is ripe for it, too. There's a fine opportunity awaitin' us. Yes suh!"

"What else do you need besides money?"

"We got to have a man, doctor."

"Yes, yes. I'll get the man for you."

"Well, I want you to be sure to get a young, real live wire. Yes suh, that's what we need. You get us a young live-wire preacher and we'll go places out there at Opal."

"I hope so," Dr. Jones said, with definite dubiety which Mr. Dusenberry did not perceive.

II

Dr. Jones found an earnest young man in the denomination's state college, named George P. Goforth. George had a wife and a debt and an apostolic conviction that Almighty God had personally called him to the denomination's ministry. He also had an average amount of religious zeal. The opportunity to establish a congregation and build a church of his faith stirred within him a profound missionary enthusiasm. He needed the salary, too, but let no one think that this was his major conscious motive. It was not. The situation at Opal appealed to him just as strongly as an unevangelized area of the Belgian Congo appealed to his cousin, George G. Goforth.

George P. Goforth still had three years of college and possibly a seminary course between him and the full-fledged ministry. This did not deter him. He came to Opal for $150 per month, without parsonage.

He was a live wire, too, as Mr. Dusenberry immediately observed. The two understood each other from the beginning. They were an invincible pair. They quickly raised the prayer meeting attendance to 60. They begged building materials from a dozen places and got them, sometimes at cost, sometimes as outright gifts. They rounded up a corps of free labor—carpenters, masons, plumbers and painters—from among the constituents of the denomination. They labored on the building themselves. They increased the local contributions from $487 to $1,250. They promptly demanded and got from Dr. Jones the $2,200 he had promised, and also Mr. Goforth's salary for three months. They got other concessions from him.

Dr. Jones soon feared to see the pair approaching. He began to avoid them, to dodge them, to hide from them. It was no use, for they always found him, and having quartered him, so intense was their imperative earnestness that they got from him and his church what they wanted. They got another $500, and pews, and hymnbooks, and pulpit furniture, and after one month an increase in salary for Mr. Goforth.

The church was built of concrete blocks and pine lumber. It was furnished well enough, principally by Dr. Jones' congregation. It was a neat little chapel, painted white, with two Sunday school rooms and an auditorium with seating capacity of 125. It cost $4,300, even with the free labor. This left a deficit of $350. Mr. Dusenberry and Mr. Goforth felt confident that Dr. Jones' church would pay this and, of course, it did. The reasoning of Mr. Dusenberry and Mr. Goforth about this matter was simple and clear. Each of them had performed many days of actual manual labor upon the building. Why should not the big, rich city church give them a few more hundred dollars for this extension of the Kingdom work? After all, they had sawed boards, they had driven nails, they had carried concrete blocks, they had sweated.

III

On the second Sunday of October the first service was held in the new building. The occasion was the beginning of a week's revival meeting, with a visiting minister preaching. One hundred and fifty people attended. The other churches of Opal suspended their services for the opening.

The following Sunday 55 were present for the formal organization of the congregation. Twenty-nine of them signed as charter members. Within a month the number had grown to 35.

The people of Opal were not unified in their opinion about the new church.

Some of them felt that it was all right. George Simms said: "The more churches the better. It takes all kinds of churches to reach all kinds of people." Willie Jackson said: "I was against it at first, but now my hat is off to it. There's old Solomon Hardy. He ain't been to no church in ten years. Now he's quit sellin' beer in his store and goes to this new church every Sunday. First thing you know he'll be teachin' in the Sunday school. Any church that can get an old reprobate like Sol is worth all it costs."

J. M. Tolliver, a Congregationalist, said: "I didn't see any need for it, but you got to hand it to that young preacher. Of course, I never learned a thing any time I heard him preach, but he really has the Christian spirit. He really goes out in the highways and hedges. He's a worker. I can't forget him sweatin' up there this summer, workin' on that building. Fine a young fellow as I ever saw."

Still, there were a few sour notes.

The Congregational preacher said: "Fourteen of my members got out and joined it. They were pretty good members, too. They used to belong to that denomination. When you subtract the 14 they took from me that just leaves them 15 they rescued from the world, the flesh and the devil."

The Presbyterian minister said: "They took one of my families, four members. I suppose they count them as four souls saved. I thought those four souls were already saved, but now I don't know." Maybe this was a little catty, but pardonable.

The village atheist laughed in a blatant, uproarious manner. "Now I am more confused than ever," he said. "Once I had three choices for the salvation of my soul. Now I have to make my decision among four choices. The odds against me have increased."

The two Roman Catholic families said nothing pub-

licly. In private they smiled with a bit of glee, and shrugged, and said in a superior manner: "These Protestants! What can you expect? Just give them enough rope!"

Nor were all of the denomination's constituents enthusiastic about it.

Miss Ella Bond said: "They tried to get me to join it. I used to belong to that church. For 20 years I have been a member of the Episcopal church. It is a good church. I will not change."

Joe Rooks, a farmer who lived a few miles from Opal, said: "If they think they are going to get me in that little church and ask me to pay my money for a church we don't need, they are just mistaken. I been givin' $100 a year to the three churches in Opal. This new preacher wants me to give his church $300. I ain't goin' to give it a nickel. I'll keep on dividin' my $100 among the other three."

Even Dr. Jones said to his official board: "I don't know whether we made a good investment at Opal or not. Sometimes I doubt it."

IV

Mr. Dusenberry is happy.

Mr. Goforth went back to his college after the opening of the church, pleased with the good, constructive work he had done.

Another college student now comes to Opal one Sunday a month to conduct services. He gets $25 per diem. He is not as live a wire as Mr. Goforth was. On a recent Sunday the church attendance at Opal was: Congregational 50, Presbyterian 38, Episcopalian 15, the new church 32.

There are now four Protestant churches in Opal. However, there are some denominations that are not represented, and it may therefore still be considered a promising mission field.

Palestine's Christians in Peril

By Yusif El-Bandak

THE LEAGUE of Arab States has defined an Arab as "he who lives among us, speaks our language and shares our hopes and aspirations." This definition, which rises above race and religion, explains the inclusion in the Arab League of a state like Egypt, which is not Arab in the racial sense, and a state like Lebanon, which is predominantly Christian by religion. The term Arab, therefore, has a cultural rather than a racial or religious significance, as it is the spiritual force of the Arab culture which has evolved an Arab pattern in history.

This may help to explain why, contrary to the general belief, the Palestine Christian Arabs are not converts from the Islamic faith. The Christians in Palestine consist of two main elements. There are the descendants of Canaanites and Philistines, whom the Bible mentions and who may have emanated originally from Arabia; these were the earliest followers of Christ. And there are descendants of the Crusaders. These two main elements have merged and crystallized into a distinct community within Palestine's Islamic Arab majority. They have lived for centuries as an integral part of the Palestine Arab people.

Where Christians Have Lived

These Holy Land Christian Arabs until recently numbered over 130,000. They lived in Jerusalem, Haifa and Jaffa as more or less highly educated minorities and were represented in the municipal councils of these towns. In Nazareth, Christians have been the predominant element, while in Bethlehem, which has now become a sort of Christian fortress in the Holy Land, the indigenous population has been almost entirely Christian. The municipal council of Bethlehem has been the only Christian authoritative body in the Holy Land; its eight members are elected by ballot every four years by the entire Christian community. The present mayor of Bethlehem, a Christian, happens to be a political leader to whom a large section of the Moslem Arabs in the surrounding area give their allegiance. This has strengthened the position of the Christians in Bethlehem, who have felt themselves almost abandoned by the Christian world.

It may be interesting to mention that over 30,000 Christian Arabs from Bethlehem are immigrants living in South America. They are well established in business, but Bethlehem remains to most of them the mother town to which they continually return and to which their financial aid flows, if not profusely, at least incessantly.

Bethlehem a Christian Fortress

Before the withdrawal of the British forces from Palestine the mayor and the municipal council of Bethlehem called upon the people to contribute to a fund to fortify the approaches to the town which plays such a part in Christian history. The Bethlehem Christians responded generously. Consequently defenses were erected around the Bethlehem area and when, following the British withdrawal, the Zionist forces swept across the country spreading havoc and destruction among the unarmed Palestine Christian and Moslem citizens elsewhere, a stream of refugees, mainly Christian, flowed into Bethlehem, where they felt safe. As a result, the population of Bethlehem proper swelled from 15,000 to 50,000 within three months.

Bethlehem Christians naturally have opened their hearts and homes to their suffering fellow countrymen who were ruthlessly uprooted from their towns and properties, and were driven by terror to an aimless, shelterless and barren existence. The Christian spirit of courage, sacrifice and love which Bethlehem has revealed in this crisis has helped most of these destitute refugees to survive for months.

But a time came when the resources of Bethlehem reached rock bottom and the budget of the municipal

council had been exhausted in meeting the needs of refugees. Moreover, thousands of these Christian refugees had to take shelter under trees, in caves and tombs, as the little town could not accommodate all this sudden huge influx. Christian women gave birth under trees, and children wrapped in rags and sometimes no more than paper perched on the rugged rocks. These children are the hope of Christianity in the Holy Land. It is a pale hope, a forlorn hope. . . .

It is true that United Nations relief has started to reach the refugees, though in extremely meager quantities. But the more tragic situation is that of the Christian people of Bethlehem. As a result of their great sacrifices, many of them are now worse off than the refugees. Today these impoverished Christians face starvation and death in dignified silence. They are the traditional defenders of the holy places; they have been defending not only their homes and lands but the religious heritage of Christendom. They have died and they are dying without complaint—but the bells of Bethlehem that toll their death herald the death of Christianity in its birthplace.

Holy Places in Danger

The future of Christians in the Holy Land is linked with that of the holy places in Bethlehem and Jerusalem. These holy places are the spots on which the life of the Christian community in Palestine is centered. Their symbolic significance is the source from which the Christian community has derived its consciousness of importance and strength even though it has lived for so long in the midst of a predominantly non-Christian world.

The holy places, as an area, have constituted a cultural and spiritual center in which the spirit of tolerance has prevailed. The Christian schools and colleges in this area have provided a happy medium for understanding tolerance and harmonious association among Christians, Jews and Moslems. Their cultural influence has been immense, and their suppression will not only hasten the disappearance of that part of Palestine's population which tries to demonstrate a Christian way of life but will engender a dangerous fanaticism that will eliminate all hope of peace and stability in the Middle East. If this area of the holy places should be divided between the Zionist Jews and the Moslem Transjordanians on the basis of aggressive force, then Christianity would be liquidated at the places of its source. Ultimately this would have a detrimental effect on the spiritual life of mankind.

Liberty of Religion

The holy places are now at the mercy of a skirmish. They are on the borderline between the Zionist and the Transjordan Moslem troops. Should conflict arise between these armed forces the holy places might be destroyed and lost to the Christian world. But that is not so serious a danger as the prospect that the Holy Land Christians cannot survive as a distinct community under Zionist or Transjordanian rule, to which Christianity would be an alien and abhorrent element. Already most of the Christians in Palestine have been dispossessed and their properties wrested from them by Zionist terrorists. Unless Jerusalem and Bethlehem are internationalized, the Christians cannot continue to exist as a community. To uproot them thus ruthlessly will be to uproot Christianity in the land of its birth.

Christians in Palestine are not asking for a Christian state similar to the Jewish state, though they have as much religious, historic and political claim on the Holy Land as either Jews or Moslems—if not more. These Christians are simply asking that they may be allowed to survive as a community which has been rooted in the Holy Land ever since the days of Christ. An internationalized Jerusalem and Bethlehem would give an area isolated from the zone of possible conflict and strife where Christians, Jews and Moslems could live together harmoniously and in peace. There are thousands of religious Jews who profoundly desire to live in such an internationalized Jerusalem. They are now unable to fulfill this religious desire because of the military division of Jerusalem between Israel and Transjordan. Fanatic Zionists, quite as much as Moslems, are indifferent to the feelings of such Jews.

The Arab states, with the exception of Transjordan, which is not a member of the U.N., have agreed to the internationalization of Jerusalem and Bethlehem in view of the religious significance of these areas to the world. Israel, however, which has made itself a state by aggression and at the expense of the lives and properties of Christians, denies Christians the right to safeguard their religious heritage under an international regime. Israel's attitude is proof that Zionist aggression will be resumed; an international area between their forces and those of the Arabs seems to the Zionist leaders a serious obstacle to the fulfillment of their plans for further expansion.

It is up to the United Nations to decide whether it wants war or peace in the Holy Land. Unless Jerusalem and Bethlehem are internationalized the chances will increase that the Middle East will become a volcano which presently will erupt. The pope, the Archbishop of Canterbury, the House of Bishops of the Episcopal Church and the Foreign Missions Conference of North America have expressed their serious concern over Jerusalem and Bethlehem and requested the United Nations to set up an international regime to save Christianity and establish peace in the Holy Land. On peace in the Holy Land depends peace in the Middle East; and on peace in the Middle East depends, in some measure, peace in the world.

Higher Harvest

UPON the hill an appletree
Stands like a steel fern in the snow:
Upon the wintry boughs I see
No apples—only apathy
Of winter's wan, dour, barren woe.
No farmer drops the pasture bars
And climbs the hill for russets now—
The sweet bronze harvests of the air.
Yet as I stand and as I stare
I see—upon that barren bough—
Brilliant and bold, a fruit of stars!

E. MERRILL ROOT.

Compromise and Morality

By W. Norman Pittenger

IN A FAMOUS passage, Soren Kierkegaard writes that the life of a Christian should be marked by an absolute relation to the Absolute and a relative relation to the relative. This saying is of a piece with his insistence that the religious category is primary, while the ethical must take a second place—a view, be it noted, which is not equivalent to holding that the ethical has no place at all. Now Kierkegaard's remark seems very difficult in the precise form in which he put it; yet it would seem that the Danish writer has stated a fundamental truth about Christian life which we forget at our peril.

For what it comes to, when we try to put it in simpler language, is that a Christian is one who has a sense of total and complete commitment to God, with an absolute obligation to perform the will of God according to the divine norm for humanity. At the same time, in the attempt to implement that commitment, he must inevitably make relative decisions in the light of partial knowledge, and must act in a fashion that can only be described as itself "relative."

Relative Loyalty to the Absolute

To act relatively, in the light of relative decisions but against the background of an absolute commitment to a divine norm, means to recognize, take account of, and live in accordance with, the limitations, approximations and restricted possibilities open to man in the world of space and time. And this must be done quite without considering what is indeed the other major limiting factor: man's "inherited sinfulness," as the Dane's theology would put it, or "original sin," in our own terminology. Only in this relative manner can we live in this world at all.

For several generations, however, the accepted attitude among many Christians has been rather different. Their position has been to take one of two possible views, and the choice between them has been determined by many extraneous considerations—attitude to Scripture, acceptance of social pressures, and the like. Some folk, who might be called "literalists," believe that it is imperative for the Christian to follow without accommodation the exact teaching of Jesus, so far as this is at all possible. Of course this necessarily leads to a certain choosiness in conduct, since some people will interpret that teaching in one way and some in another. In reaction to this kind of literalism, we find "liberalism" (or perhaps it should be called "Christian idealism"). This view holds that Jesus enunciated certain great ideals to which we must be dedicated, but that there can be no precise imitation of Jesus in an age which is so different from his.

Now the root of the trouble with both these positions is that they restrict all Christian morality to the teaching of Jesus, no matter how that may be interpreted. Hence they miss the wealth of insight and the accumulated wisdom of the whole moral tradition of the race, contributing to and corrected by the central figure of Jesus himself in the totality of his impact upon the moral consciousness of man but derived fundamentally from his religious significance. This latter conception of Christian morality is in essence the traditional "catholic" idea, to which we may notice an increasing return, though in their own idiom, by Protestant theologians and moralists.

Kierkegaard's Position

And what Kierkegaard was really trying to do, in this as in nearly every range of his thinking, was to get back to something like this more traditional conception of Christianity, except as to the nature of the church itself, where his own upbringing seemed to inhibit him. Many will disagree with such an interpretation of Kierkegaard. But it is at least arguable that in innumerable places—and signally in his insistence on the absolute demands of Christianity, yet his discrimination between absolute and relative, with his description of grace "in the first and in the second instance"—he is seeking in strange terms and by devious ways (as in his castigation of "worldly Lutheranism in Denmark") to work his way back to a conception of Christian morality and Christian religion which sounds more like Augustine than like either our contemporary "literalists" or our "liberals."

To be sure, Kierkegaard is not alone in this. Protestant writers like Brunner and Niebuhr and Catholic writers like Maritain and Gerald Vann are seeking a return to a conception of Christian morality which, while taking account of the divine, and therefore absolute, norm enunciated by Jesus and more particularly manifested in his theological or religious significance as the divine action for men and known in the tradition of the church—a conception which can also allow for the relativities of human existence and the inevitable limitations both of our decisions and of our deeds.

Compromise Is Inevitable

In other words, we must see a way in which we can combine a firm insistence that Christianity demands, for us today as for Christians in every age, a total commitment to God, and also an honest recognition, in thought and act, of the necessity for accommodation, even of "compromise." To be a Christian means that one is unreservedly given to God as the ultimate dependability, the final norm for human action, in the conviction that God as he is made known to us in Christ is both our infinite succor and our absolute Lord. But to live in the world at all, means that one must understand that the perfection of things and of deeds is not immediately or even as a possibility realizable here and now, since we live in a limited sphere of human relationships and in an obviously finite world.

One of the reasons for the "hope of heaven," in the Christian scheme, is precisely that, as Robert Browning put it, "a man's reach must exceed his grasp, or what's a heaven for?" There is more in man than this world can either contain or express. We need a "more" in which we

can come to be ourselves, and in which our human relationships can reach their fullest and uninhibited expression, finitude and sin being done away. Here in this world, as Augustine saw, we are but pilgrims; we are *viatores et peregrini*, "wayfarers and wanderers," as Aquinas said.

Professor Whitehead, commenting on the teaching of Jesus in his *Adventures of Ideas*, remarked that it is precisely because of his eschatology that Jesus' teaching remains eternally significant. It is not "conditioned," as the psychologists would put it, by the particular circumstances or particular times. Hence it can be both a goal and a goad for all times and all circumstances. It has about it an absolute quality. This is not only the way human life ought to be lived; it is the way human life is lived when it is lived in God's intention. Only in and with God (that is, "in heaven") can we be ourselves. Nonetheless, we must live in the here and now, for it is in the here and now that we have been placed by God to fulfill his will. So there must be particular and limited, relative and accommodated, ways in which we can express our absolute and unlimited commitment to him who is our Lord and our salvation.

This is in the realm of theory. But it seems essential to get the theory clear before we begin to talk about practical instances. Otherwise we shall get so bogged down in the minutiae of given problems that we lose sight of ultimate significances—a typical American failing. Actually, this has been one of the difficulties with most of our talking about Christian morality. Either we dwell so completely in the realm of the ideal that we forget that there are real situations, or contrariwise we concern ourselves so much with particularities that we forget the fundamental principles which run through them all.

Moral Theology Defined

Historic catholic Christianity, intent on exactly this problem of the absolute and the relative in Christian living, has worked out a moral theology which is as thoroughgoing and, in its way, as scientific, as any other study in which the human mind has engaged. Especially in the Roman Catholic Church there has been a vast accumulation of sound basic material; and it is one of the puzzles some of us cannot quite understand that non-Romans do not utilize these important data. But there are genuine difficulties. For the moral theology of the Roman Catholic Church, as well as that of non-Roman but catholic groups like the Anglican communion, has sometimes taken an inelastic form so that it appears, and is, stiff and unyielding. Life is to be poured into a mold, so to say. If it does not fit this Procrustean bed, so much the worse for life.

Further, much traditional moral theology has failed in our own day to take account of the findings of psychology and other sciences concerning man's "dynamics." It neglects the underlying psychological and physiological mechanisms which have so much to do with his human functioning, not to speak of sociological and economic factors which are of the highest importance. Still another trouble is in the way in which the moral theology has often been administered and applied, in a fashion so lacking in charity and so "objective" and "detached" that the individual, at least, must feel that he is a specimen in a laboratory rather than a living, loving, though sinning, human being.

These are real difficulties. But in the light of our new insight into the nature of man's moral situation (much of which we owe to the writers already mentioned), and with due recognition of the new and immense developments in our knowledge, there is no reason why the best minds of the Christian church should not get to work. The wisdom of the Christian centuries is at our disposal. It is not impossible, surely, to rethink the moral theology of the Christian tradition in terms of what we know of man, sociologically, physiologically, psychologically. It should not be beyond us to restate that theology in ways which are alive and not merely formal, to apply its great truths with understanding and sympathy to new conditions. Leonard Hodgson, in his inaugural lecture as Regius professor of moral theology at Oxford University, discussed this matter vigorously and suggestively. To the best of this writer's knowledge, his essay is the only one so far available that unites both the theoretical and practical sides of our problem and points the way to the kind of solution here presented.

Marriage and Divorce

To give one illustration, let us consider the matter of marriage and divorce. Recent controversies (as in the Episcopal Church) on the revision of canon law in this connection have illustrated all the possible errors about Christian morality. We have had the "literalists," who take what they conceive to be the New Testament position *à pied de la lettre*. We have had the "idealists," who talk about the "ideal of Christian marriage," toward which a married couple is supposed to struggle. We have had the utter rigorists, who apply a traditional conception with no regard for new circumstances. We have had the complete libertarians, who appear simply to accept the mores without regard for the Christian absolute norm.

What we have so far had in far too few instances is a recognition of the absolute nature of God's will for man—that he shall live humanly, in commitment to God and in dependence on his saving power, in the community of his brethren, in the fellowship of the church. Nor have we had the recognition of the fact that in this world there will inevitably be limited realization of the norm, inevitable failures to see or to carry out the absolute. And, along with our failure as regards this twofold recognition, we have lacked the further understanding that the church must deal sympathetically, comprehendingly, helpfully, with men and women in all the complexity of their human situation.

Monastic Solutions

Finally, the consideration of Christian living can never be concluded without a reference, however brief, to what is called strictly "the religious life." Whatever may be thought of monks and nuns, by those to whom this vocation is not familiar, we do have here men and women who, so far as is at all possible in this world, have committed themselves without reserve to God and his will. As Kierkegaard saw and said so well in his *Journals*, they placard absolute Christianity before our eyes. Absolute poverty, absolute chastity, absolute obedience are not indeed possible for any man, since he will ever own at least his thoughts, ever be open to evil suggestions, ever be tempted to seek his

own way. But the monk and the nun, or any others who in whatever way are thus totally "committed," do stand in our relative world of relative things for that which is the truth about all life; namely, that the genuinely human way of living as man is in utter dependence upon and obedience to the absolute will of God.

That the monk and the nun have chosen this way does not mean that the rest of us are *bad*. The greatest contribution of the "religious," like the real contribution of the "pacifist by vocation" (who, as Niebuhr has pointed out, is like the "religious" in this respect), is that he vividly indicates to men the *inadequacy* of our own and of every other attempt to live relatively and by compromise in the here and now. There is a tension here, perhaps even a contradiction. It is exactly in that tension and contradiction that we find the growing edge of Christian morality.

We may thank God that there is no easy and entirely satisfactory solution of the problems of Christian living, in theory any more than in practice. There is, instead, a chance to think and act, as we live together, growing in understanding because God intends us to use our minds and not to be moral robots. Doubtless we shall often go wrong. Yet our absolute commitment remains; and in and through our error, we may make our own the words of the Holy Saturday *Exultet* in the Western liturgy: *O felix culpa quae meruit tam et tantam redemptionem*—"Oh fortunate fault, which won such and so great a redemption."

BOOKS

Art With and Without Dogma

THE MAN BORN TO BE KING, A PLAY-CYCLE ON THE LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST. *Written for broadcasting by Dorothy L. Sayers. Harper, $3.75.*

IN OUR IMAGE, CHARACTER STUDIES FROM THE OLD TESTAMENT. *Selected from the King James Version by Houston Harte, with 32 color paintings by Guy Rowe. Oxford University Press, New York, $10.00.*

UNLIKE in superficial aspects and in at least one radically important quality, these two books have this in common—that both represent efforts by distinguished and competent artists to use the means provided by the arts to transmit insights into religious truth not only to people who habitually read religious books but to that large part of the public which is not usually hospitable to prosaic expositions and arguments about religion. Miss Sayers employs the arts of drama and good writing. Mr. Harte and Mr. Rowe use painting and good printing. In neither case is it the intention merely to embellish and adorn the religious material, or merely to popularize it. The artists are interpreters as well as transmitters of a message. This is conspicuously true of Miss Sayers' book; less obviously, but still essentially, true of the other.

The superficial constrasts between the two derive from the employment of different arts. The radical difference lies in the fact that Miss Sayers, being a thoroughgoing dogmatist, avowedly makes the inculcation of her "Catholic theology" the end toward which her whole work is directed, while Mr. Harte and Mr. Rowe are content to present selected passages of Scripture as they find it, and then, by pictorial illustration of the characters involved, to convey a vivid sense of their human nature and of the reality of God's dealing with them in episodes of moral and religious crisis.

The twelve radio plays which are included in *The Man Born to be King* were given a wide hearing by the British Broadcasting Company. As writing and as technically competent drama they are so far ahead of any religious dramatizations I have ever heard on the American airways that it would be embarrassing even to mention any of the things that they are better than. Miss Sayers somewhere says: "I am a writer, and I know my craft." She does indeed. To be sure, I prefer her mystery stories to her theological essays. Her style is a delight in any form of composition, but her mind seems to work more accurately when dealing with baffling mysteries of her own creation than when she attempts to diagram the mysteries of the cosmic order and the ways of God to man.

The statement above, to the effect that these dramas of the life of Jesus are explicitly directed toward the inculcation of a theology, might be challenged by quoting the author's words: "The dramatist must begin by ridding himself of all edificatory and theological intentions." As for "pointing a moral" or "doing good," she says, "that was in fact not my object at all." The sole object was "to make as good a work of art as I could." That sounds quite categorical; but it is misleading unless other statements are taken into account and unless the plays themselves are considered. What Miss Sayers really means is: first, that she must write the best plays she can because her artistic conscience will not permit her to do less, and because poor drama is not even good propaganda; second, that the theology must be wrought into the substance of the plays, not treated as a conclusion toward which they are aimed. This second point is made clear in this statement: "The theology, the dogma, must be taken by the writer as part of the material with which he works, and not as an exterior end toward which his work is directed. Dogma is the grammar and vocabulary of his art. . . . Accordingly it is the business of the dramatist not to subordinate the drama to the theology, but to approach the job of truth-telling from his own end, and trust the theology to emerge undistorted from the dramatic presentation of the story. This it can scarcely help doing, if the playwright is faithful to his material, since the history and the theology of Christ are one thing: His life is theology in action, and the drama of his life is dogma shown as dramatic action."

The dogma which Miss Sayers thus identifies with the story of Jesus Christ as portrayed in the Gospels is the orthodox Nicene formulation, to which she cheerfully joins the Athanasian "Whoever wishes to be saved." The full meaning of her explanation, then, is that it is not necessary to direct the plays toward proving the dogma, because the truth of that dogma is presupposed from the start, and every incident can therefore be treated on the assumption that *we* know that it was Almighty God who was born at Bethlehem, called fishermen to follow him, preached the Kingdom, and suffered under Pontius Pilate. But the persons in these episodes, other than Jesus, did not know that, and therefore they talked to him and about him in the idiom of ordinary conversation. Stained-glass language is sedulously avoided. A very great part of the dramatic effectiveness of the plays in derived from this sharp contrast between what the author and all orthodox Christians since A.D.325, and therefore presumably the auditors of the radio plays, know about Jesus, and what his own friends and enemies knew about him. There is very little unfolding of Jesus' apprehension of his own mission, for we are given to understand that he knew it pretty thoroughly from the start. But there is some dramatic development of the disciples' understanding of it. The dogma which is regarded as integral with the life of Jesus, and therefore with the substance of the plays, is called by Miss Sayers the "Catholic theology."

The Harte-Rowe book originated in Mr. Harte's realization that the Bible, which was to him a book of unique uplift and inspiration, seemed to many people not interesting

enough to induce them to read it. He conceived the idea of making it more intelligible, and therefore more interesting, by presenting some of its superb material in such artistic form that it could tell its own story to those who had been neglecting it. The artistry consists in selecting sections that have great intrinsic interest and religious importance, having them printed in a sumptuous and eye-inviting type, and providing vivid pictorial illustrations which bring the personnel to life as authentic human beings. Mr. Harte made the selections —from the Old Testament, so far as this volume is concerned—with the aid of competent advisers. The Oxford Press (American branch) extended itself in a job of design, composition and presswork that is a credit to every craftsman who had a part in it.

The remarkable feature, of course, is the 32 paintings, reproduced in full color on a 9-by-12 page. Mr. Rowe, who had been doing covers for *Time*, devoted four years to this enterprise. The style is immediately recognizable. The pictures are, we are told, "free from Renaissance influence." It is a little curious that this should be regarded as a virtue in this connection (as I think it is), while the compiler also makes a merit of giving the text in the King James Version, which is in the literary style of the English Renaissance. The pictures avoid conventionality not by going back to primitive or pre-Raphaelite models but by coming down to the type of modern portraiture that has become familiar in the *Time* covers signed by Rowe himself, and more recently by Chaliapin and Artzybasheff. Many are what photographers call "angle shots."

One will not expect to get authentic information concerning the personal appearance of the patriarchs and prophets, from Adam to Daniel, but artists have long considered it a legitimate act of the creative imagination to depict figures that, in their judgment, look as these people acted. The tendency is to get into a groove and to establish a tradition that acquires a degree of acceptance disproportionate to its historical authenticity, which, when you come right down to it, is nil. For quasi-liturgical purposes, this has some advantages. It is well enough to have some conventions—of feature, costume or "attributes"—by which the characters can be recognized. But it is also helpful to have an artist, with untrammeled mind and bold brush, ignore the stereotypes and give a fresh report of his own conception of these worthies. For one thing, they are likely to come alive with almost contemporary vitality.

So here we have an Adam and Eve who would seem more at home on an Illinois farm than in the Sistine Chapel; Abraham, Joshua, Gideon and Jephthah, all with well trimmed beards and full of vigor; two marvelous pictures of Moses, two of David, two of Solomon; the boy Joseph, with the most beautiful and appealing face in the book; a wild and rather eerie Elijah followed by a genial Elisha; and so on to an Ezekiel who, except for the announced renunciation of the Renaissance, might be suspected of deriving something from El Greco. But if Ezekiel is to any degree a reflection, it is the only one. The portraits are all fresh and exciting. Anyone looking at the pictures of these persons would want to read the stories about them. And there they are, waiting for him. But no dogma, beyond what is on the face of the record. W. E. Garrison.

Books in Brief

Jacob Boehme, Studies in his Life and Teaching. *By Hans L. Martensen. New revised edition edited by Stephen Hobhouse. Harper, $5.00.* Boehme, the cobbler mystic, died in 1624. Bishop Martensen, the author of these devout and penetrating Boehme studies, is also remembered, not so favorably, as one of the two Danish ecclesiastics at whom Kierkegaard leveled a terrific blast in his last published work; he died in 1884. The present work has existed in English translation by T. Rhys Evans since shortly after its publication in Danish. Some of the most profound students of mysticism, and of Boehme in particular, have testified that this is the most enlightening book on Boehme in the English language. I do not know enough about the literature to make any such general statement, but it gives a clear exposition of what is inherently a not very clear system. And yet it may be said of Boehme, from the standpoint of one who is something less than a devotee, that the weakness of his scheme of things is not so much that it is unclear as that there is no reason whatever for believing it to be true. For example, his exposition of the "two wills" of God, and the detailed development in the "seven natural properties," is a magnificent structure of imaginative thought with proliferations of exuberant fancy; but whether God and his workings are really anything like that, is a matter of pure conjecture. The notes and appendices added by Mr. Hobhouse greatly increase the value of Martensen's classic for readers and students.

The Road Ahead, America's Creeping Revolution. *By John T. Flynn. Devin-Adair, $2.50.* There is not a doubt in Mr. Flynn's mind, or in mine, that the United States is far along the road to socialism, though with a careful avoidance of that name. We don't like it. The fact that an interpreter of the course of events must learn to recognize the socialistic drift without the label has, in my judgment, lured Mr. Flynn into thinking he recognizes it where it does not exist. In particular, he does not seem able to discriminate between commitment to socialism (with a slant toward communism) and that concern for human welfare which Christian people feel when they are most Christian and which the churches often express through their representatives. The churches are not always free from responsibility for this confusion—as witness the World Council's famous and unfortunate repudiation of both capitalism and communism and its declaration in favor of a middle way between them. Nevertheless, it is a confusion. This state of mind finds expression in an extraordinarily inept and unjust chapter on the churches, devoted largely to the Federal Council and Bishop Oxnam. With allowance for the defects of its qualities, the book has value as another and somewhat more specific and easy-to-read discussion of "the road to serfdom."

The Ancestry of our English Bible, An Account of Manuscripts, Texts and Versions of the Bible. *By Ira Maurice Price. Second revised edition. Harper, $3.75.* This has been a classic for more than 40 years, often reprinted, and now revised and enriched by the results of new knowledge by two other able scholars, William A. Irwin for the Old Testament and Allen P. Wikgren for the New Testament. It is a cornerstone book for anybody's library in this field.

Guests of the Kremlin. *By Lt. Col. Robert G. Emmens. Macmillan, $3.00.* Emmens and four others were members of the Doolittle crew which bombed Tokyo in 1942 and then landed out of gas in Siberia. Their status as "guests" is qualified by the fact that they came without invitation, stayed without intention, and escaped thirteen months later without permission. They saw much of Russia in that time, and the story of their experiences and observations makes a lively narrative. The stress is upon the condition of Russia as a "slave-nation ruled by abject fear and terror" and kept completely ignorant of the outside world.

Twilight in India. *By Gervée Baronte. Philosophical Library, $3.75.* The author of this book out-Mayos Katherine Mayo. It is assumed, not unreasonably, that the reader can find ample exposition of the idealistic aspects of the Hindu religion and its variants in the many books that are devoted to that subject. Attention is here directed to the abuses which make it "the most hopeless conglomeration of superstitions since the world began," and to "the insanity and the filth that is corrupting two-thirds of India's population." In view of these things and the continued prevalence of the caste system, it is held that "parliaments, democracies, social reform, dominion status and the like are powerless." The recorded data are explicit and were evidently collected on the ground. How fair a total picture can be painted by specializing on this aspect is another question.

Fabulous Boulevard. *By Ralph Hancock. Funk & Wagnalls, $3.50* The boulevard, of course, is Wilshire, in Los Angeles. What else could it be? The plan of the first tiny "Wilshire subdivision," beginning at Westlake Park, was filed in 1895. The subdivision was only a block wide, from 6th to 7th, but it had a 120-foot avenue

laid right down the center of it and headed for the Pacific ocean 15 miles away. But the story of this gaudy dream cannot be told apart from the story of Los Angeles, nor that without some sketch of the development of southern California from sleepy Spanish mission days, through the brawling period of early growth, and then—well, everybody knows the rest. So, in telling about this surprising street, Mr. Hancock gives a highly vivacious account—one would scarcely call such an informal narrative a history—of the whole region, and especially of the city. This ought to be informative, and will certainly be amusing, reading for the more inquisitive among the millions who have migrated to southern California so recently that they don't really know where they are. Gaylord Wilshire, who laid out that subdivision and gave his name to this highly capitalistic boulevard, was a fighting socialist who inherited a fortune and made two or three others, and lost them all in various ways, partly by financing the socialist papers that he edited. He was a colorful character, but he was only one of the many surprises in a region where nothing ever happened except the unexpected. I feel a very personal interest in this book and its subject, for I knew Wilshire Boulevard when there wasn't much more of it than the short stub that cut such a wide swath through Gaylord Wilshire's little subdivision, and have seen it at fairly short intervals ever since. One section they call the "Miracle Mile." They are all miracle miles, if you ask me.

W.E.G.

CORRESPONDENCE

Where We Went Astray

SIR: In your moving and realistic editorial, "Just Another Armistice?" (Nov. 2), you ask: "Where did we go astray from [God's] will and turn into the path that leads to collective death?" We began to go astray in Germany a century ago when so-called higher critics listened to sly suggestions from the pit and in their arrogance dared to undermine the authoritative truth of the Holy Scriptures.

In regard to retracing our steps, fortunately we do not have to retrace very far. The Bible is still with us, all of it, in spite of the destructive criticisms. We have only to repent of our intellectual presumption, and to return humbly to unbiased investigation of what the Book really says, in order to get back on the upward track.

Springville, Ala. CLYDE CRUSE.

Too Simple

SIR: In your editorial, "Just Another Armistice?" (Nov. 2), you ask: "What is the will of God, which to know and to do is peace and enduring good? Where did we go astray from that will and turn into the path that leads to collective death?" Was it not the day when the church and its people decided that war was an "unnecessary necessity," instead of acting on their convictions that war is not Christ's way? To a reader of The Christian Century, the answer seems very simple.

Phoenix, Ariz. MRS. M. M. SLOAN.

He's a Communist!

SIR: No wonder Norman S. Ream was accused of being a communist. In his article, "The State, the Church and Taxes" (Nov. 9) he is urging the liquidation of denominational churches. Churchgoers contribute their full quota of tax to the state and federal governments. Over and above, they tax themselves to erect churches, auditoriums, schools, colleges and other buildings for the inculcation of morality and religion in the minds and hearts of American citizens. A reduplicated taxation would penalize and confiscate religious institutions. If separation of church and state means the liquidation of religion, give us the undiluted irreligion of the Communists.

The contention that the godless have a right to complain because religious institutions are not taxed is comparable to the fantastic Phariseeism which accused Christ of being an enemy of Caesar.

WARREN C. LILLY, S.J.
St. Mary's Church,
Toledo, Ohio.

Everybody's Doing It

SIR: Could The Christian Century be slanting the news when it limits its reports on the acquisition of large corporations by tax-exempt institutions to the activities of two Catholic groups? Perhaps you did not have access to the same sources of information as *Time*, which reports in its Nov. 14 issue that, according to a survey by the American Council of Education, "about 40 per cent of all university and college endowment funds are now invested in such private enterprises," on which the government is losing some $1,500,000 in taxes annually.

Euclid, Ohio. L. TROPH.

Pauline Stop-gap

SIR: I differ with Chad Walsh that the marriage service he quotes in The Christian Century of Nov. 2 is "one of the most profound sociological descriptions yet achieved." To say that marriage was ordained "that such persons that have not the gift of continence may marry," seems about as profound as saying that meals were created that those who do not have the ability to fast may eat. Such a statement begs the question, or raises a second: Why didn't God give to the human race the gift of continence? Is there no explanation for the fact that "sex is a more constant tyrant with human beings than with animals"?

Christians should not conceive of sex as a tyrant, but as an agent of God, whose secondary function is to bring about a congenial home for growing children. Any Christian statement of marriage that fails to recognize this fact is distinctly incomplete. That marriage "was ordained for a remedy against sin" is not "an exposition of Jesus' doctrine of marriage," but rather derived from a Pauline stop-gap concession for a time in which the end of the world was considered imminent.

MARTIN P. SCHROEDEL.
St. Paul's E. & R. Church,
Pinckneyville, Ill.

Park Forest

SIR: I have just read of "Paralysis in Park Forest" (Nov. 9) and find myself much annoyed over the situation you report as prevailing there. This circumstance is a direct lie to the spirit of ecumenicity that most of these churches today are preaching. I am most particularly distressed and not a little angered that the Methodists are cooperating—even bending over backward—to no extent in setting up some true Protestant church since I am a minister of the Methodist Church. For some time the higher officials of my church have been preaching to me to preach exactly what should be happening today in Park Forest. Is their line just pretty politics? I'm writing my bishop today.

Methodist Church, Ross E. LILLY.
New Bloomfield, Mo.

SIR: In your recent editorial on Park Forest you make some telling points in favor of having community-type churches in new suburban developments. On the other hand, is it not possible that denominational leaders may have a point or two on their side? Thus, even in the same family and in the same neighborhood area there are real and deep individual differences as to the type of worship that has the most meaning. Ministers are individuals too, and one who can do well as spiritual leader in one type of religious approach may be awkward in another. Does the community church idea as you outline it necessarily bring together the individuals and ministers best fitted by temperament to work together constructively?

Would it be worth while to consider establishing denominational churches, but with an area organization as you suggest, with the responsibility of developing cooperative scheduling and arrangements to enable the staff of each local church to

have a definite and regular share in the program of each of the other churches? Thus assured of a chance to make their own particular contribution in each geographical section of Park Forest, the denominations might be more easily persuaded to accept the policy of having only one church of any kind in each section.

Atlanta, Ga. H. C. LEWIS.

He Chooses Fascism

SIR: Your editorial, "No Aid to Spain!" (Nov. 9), presents ethical complications. If we aid Spain, we aid fascism. But if we don't, we help communism. We must balance factors in order to save a modicum of civilization or freedom. So fascism must be backed in Spain, despite the evils involved, in order to checkmate a worse peril from the U.S.S.R.

Portland, Ore. FRANK SALMON.

Ever Hear of Vatican State?

SIR: Referring to your issue of Nov. 16 (p. 1350) in which you apparently lend credence to the quotation that Cardinal Spellman has forfeited his American citizenship "by the vows of loyalty to the pope, the ruler of a foreign state": The pope, of course, is not "the ruler of a foreign state." He is the spiritual, not the political, leader of the church.

Elmhurst, Ill. LAURENCE W. KELLY.

But See Page 1420

SIR: Within recent weeks you have carried two alarming statements on Palestine by F. J. Bloodgood. In both of them, blood-curdling tales are told about the ill treatment of Hebrew Christians by the Israeli government. Francis Bloodgood is not an impartial observer of the Palestine scene. He was associated with the Anglican Bishop of Jerusalem, and one can therefore well understand his partisanship, but not condone it.

There has just come to hand a statement from Palestine over the signature of Abram Poljak. His name, I dare say, is familiar to Mr. Bloodgood, for Abram Poljak is known in Jewish as well as Christian circles. He is the leader of a group of Christian Jews who chose not to run away, but to stick it out when the Arabs launched their attack on the Jews. I prefer to believe Abram Poljak when he says that Jewish Christians have "in no way had to suffer for their faith." To be sure, he goes on to say, "Some Jewish Christians were arrested—not because they confessed Jesus, but because they were suspected of being spies, owing to their contacts with churches and foreign mission societies. As soon as they could clear themselves of this suspicion they were set free. At every tribunal against Jewish Christians of which I know (even if held by terrorists) it was declared that no objection was raised against their religious convictions. On the part of the authorities no Jew has been persecuted in Israel for his Christian faith!"

I very much fear that Mr. Bloodgood's zeal isn't going to do the Christian cause in the Holy Land much good. The situation there is delicate and requires sanity, not hysteria. HENRY EINSPRUCH.

Salem Hebrew Lutheran Mission,
Baltimore, Md.

Inaccurate Statistics

SIR: A few months ago your editorial questioned the accuracy of the figures for Protestant growth in the *World Christian Handbook*. I have probed into the figures given for India and Pakistan, only to find that they are utterly misleading.

The 4-million-odd Protestants and Syrian Christians in these countries are shown under the caption, "Total Christian Community," but no Roman Catholics are included. Why not be straightforward and Christian and call the Protestant figure the "Total Protestant Community"? Would not a book that practically ignores the Church of Rome be correctly named "World Protestant Handbook"?

The handbook announces that the "Total Christian Community" in India has skyrocketed from 580,212 in 1925 to 4,100,224 for the latest available year. Anyone conversant with the Indian census would see at once that no such fantastic growth has occurred. The error springs from glaring omissions in the 1925 figure, which, for example, includes not one person representing the Church of South India, the Orthodox Syrian Church of Malabar or the Andhra Evangelical Lutheran Church, though in the latest available reports these bodies had 843,885, 600,000 and 234,633 members respectively. The fact that two of these churches have united or changed their names during the period is no excuse for failure to include the members of the constituent churches as they were in 1925.

The handbook "purports to present the leading facts of the growth and state of the Christian churches all over the world." But what it states as fact about the growth of the Protestant church in India and Pakistan is a gross distortion of the truth. Why cannot world Protestant statistics be presented so as to deserve the respect of impartial scholars? MASON OLCOTT.

Univ. of Pennsylvania,
Philadelphia, Pa.

Dismissed Time

SIR: I have just finished reading the Oct. 12 issue of your magazine. On page 1205 there is a report on released time in Virginia. The report indicates that released time is being continued in Arlington county, and that in that county public schools would be used for the classes. What this report fails to bring out, however, is that the Arlington county board of education has recently decided, in response to protests, to shift from released time to dismissed time. In other words, it shifted from a system in which only those children who elected to take religious education were released, to a system in which all children are released an hour earlier on a particular day, and those who wish to take religious education may take those classes after public school has closed on the school premises.

Hence, it is arguable at least that the use of the public school buildings is an after-school use rather than a during-school-hour use. It seems to me that this additional fact is of some importance in connection with a report on released time in Virginia.

Anti-Defamation League, S. RABKIN.
New York, N. Y.

Already Under Way

SIR: The new Reformation is under way. It is spearheaded by the ecumenical movement. The new ecumenical movement is a true reformation for unity among Protestants all over the world. The unification will not sweep away the denominations. It will be the Congress of Protestant Churches. WALTER ELLINGER.

Cincinnati, Ohio.

Dr. Wilder Replies

SIR: The communications in your columns relating to my review of Dean Sperry's *Jesus Then and Now* (Nov. 9) call perhaps for a word, first as to misunderstanding of my remarks, but especially as regards one of the issues involved. There was no wish to withhold honor from the great scholars in question, whether Sanday, Streeter or Harnack, or to undervalue the historical-critical movement, whose tested gains, indeed, are enduring. I intended it to appear, moreover, that I agreed emphatically with the two important themes which I singled out for attention, including Dean Sperry's critique of the disregard of the historical Jesus on the part of many contemporary theologians. In fact I used the term "perverse" of this disregard.

But I called attention to the apparent anomaly that New Testament scholars whose theological position was akin to that here under fire had made equally great contributions, precisely to our understanding of the historical Jesus and his message. This is not accidental. These scholars, building upon an adequate recognition of the eschatological element in Jesus' teaching, had a key that Harnack and others failed to use fully. Proper recognition of this element is congenial not only to neo-orthodoxy but to that deepened liberalism among us today which begins with a more adequate conception of Jesus' proclamation of the Kingdom. This carries with it a better understanding of the relation of the historical Jesus to the New Testament message as a whole.

Harnack, like many scholars of his period, when seeking to relate the message of Jesus to the subsequent development of the faith or to our own grasp of it proposed to distinguish the "kernel" from the "husk," and in depreciating the latter—especially

the eschatology—oversimplified and "modernized" that message. Scholars who have taken the alien elements in Jesus' teaching more seriously have furthered both our understanding of the New Testament development and our modern insight into it. Schweitzer's remarks on Harnack in his *Quest of the Historical Jesus* (see index) and Dr. C. C. McCown's discriminating discussion of Harnack in his *Search for the Real Jesus* may be referred to. The encounter of Harnack with Barth which Dean Sperry cites effectively calls in question Barth's method and presuppositions, but I felt that Harnack was not the best choice if a protagonist was desired for these particular issues. AMOS N. WILDER.

Chicago Theological Seminary.

More Chain Reactions Wanted!

SIR: I was deeply interested in Hillyer H. Straton's article "My Ecumenical Pilgrimage" (Oct. 26) and I appreciate his generous reference to the fact that I introduced him to The Christian Century many years ago. I would like to say, however, that I was introduced to the Century by D. P. McGeachy, of Decatur, Ga., early in my student days and owe much in my own life to this happy circumstance. I do not know who introduced Dr. McGeachy to our prophetic and dynamic journal, but whoever it was set off a kind of chain reaction.

I devoutly wish more Baptist ministers were making the "ecumenical pilgrimage" with Straton and the saving remnant.

ADIEL J. MONCRIEF, JR.

First Baptist Church,
St. Joseph, Mo.

Seedbeds of the Future

SIR: We venture to hope that the great address of Nehru given at Columbia University on the evening of Oct. 17 will be recognized widely as of vast importance. Is it indeed conceivable that a voice from Asia, the home of the majority of mankind and the cradle of a religion and philosophy followed by millions of people in Europe and America, can be heard without the deepest respect and concern?

Nehru proposes a drastic reconsideration of the methods by which we can attain that world community of freedom, understanding and cooperation longed for by the masses of mankind. He reminds us that the emergence of his own country into independence was accomplished by determined effort but with no reliance upon force as its major method of implementation.

Competition in the use of force has come to a dead end. For no matter who wins, all lose. There is still a possibility that the world may not be destroyed. But there is no longer a possibility that force alone can be the means of the world's escape.

If we put our billions into a positive program of world aid with no hope or expectation of monetary return, if we share with the world our industrial skill and our technical superiorities in scientific food production, we will go far to strengthen the faith of the world in our disinterestedness and in our leadership for freedom.

A positive program for world reconstruction is called for in these days of judgment.

Lord Boyd-Orr in his concept and work for a world food organization, President Truman's Point Four program and countless scientific and technical international organizations outside of government—these are the seedbeds of the future.

In fact, our present trends need immediate rethinking. And Nehru's visit to this country may result in deeper discussions, in less timidity of expression, and in finding for ourselves, and in the light of our own traditions, new openings.

HENRY SLOAN COFFIN, JOHN DEWEY, CHARLES K. GILBERT, ALICE HAMILTON, MILLICENT C. MCINTOSH, ERNEST O. MELBY, RALPH W. SOCKMAN, MARY K. SIMKHOVITCH, GERARD SWOPE.

New York, N. Y.

Liberal Catholics

SIR: As a Unitarian minister, I would like to comment on the attack by Fr. George Dunne in *America* on the book, American *Freedom and Catholic Power,* published by the Unitarian Church's Beacon Press, to which you referred editorially on Aug. 17.

Fr. Dunne for two years was one of the directors of the organization sponsoring my radio broadcasts in Los Angeles. In that capacity we became well acquainted, and I wish to say that Fr. Dunne is a real scholar and a real liberal. While he does not believe, as I do, in the free church, he believes firmly in a free society. He is typical of a substantial number of Roman Catholic priests who so believe.

Fr. Dunne is in flat disagreement with a good many members of the Catholic hierarchy on the issue of Catholic belief in a free society. Our radio broadcasts were devoted to liberal political views, civil rights and the maintaining of a free society. Fr. Dunne joined me in many broadcasts denouncing red-baiting, suppression of Communists, and every other form of totalitarianism. When I myself was called a "Red" he always leaped to my defense.

For his pains, he lost his job teaching at Los Angeles' Loyola University and was shelved for a while, ending up in Phoenix, Ariz. Together with many liberal Catholics, I interceded with the hierarchy in support of Fr. Dunne, to little avail.

The liberal Catholic movement extends around the world. In every nation there are scores of Father Dunnes. They can be hounded and shunted off to harmless places, but they cannot be excommunicated by higher authorities because theirs is a purely political disagreement with other Catholic authorities. The fact that Fr. Dunne was allowed to publish his articles attacking Blanshard, but affirming his belief in a free society, signifies nothing except that the Catholic Church does permit disagreement on political questions within its ranks. I have seen similar statements by priests published in every country I have ever visited.

I am glad the Blanshard book was published. It was exactly what Fr. Dunne says it was—a materialistic, secular attack, rife with prejudice, and oblivious to the tremendous scope and significance of the undying liberal Catholic movement. But it also contained a great deal of truth, and the discussion that has followed may eventually give us all some light and understanding. HUGH WESTON.

Unitarian Church,
Natick, Mass.

Why There Is No Voice of 'Christian America'

SIR: The article in the issue of Nov. 16 on the crime of dismantling in Germany was read with a great deal of interest, especially the last paragraph and the sentence, "It will end if the voice of Christian American can be made articulate." No doubt the statement is true, but it is as impossible to make the voice of "Christian America" articulate in the matter of the treatment of those we have conquered as it was for Christ to make "love your enemies" articulate in his day.

The godless and fool way in which we have treated our former foe and then talked about "Christian America" and the Sermon on the Mount settling all problems of the present day, makes the hypocrites of Christ's time shine as saints in comparison.

We drag justice in the mud, and on a fake law "that aggressive warfare is a crime," we hang men. When and by whom was "aggressive war" made a crime? Certainly not by America until she has turned our Thanksgiving Day into a day of repentance and atonement; and given every estate to the Indians, and all the oil wells of Texas and the gold of California to Mexico. E. VAN DYKE WIGHT.

Princeton, N. J.

Good Start

SIR: One of the early sessions of the United Evangelistic Advance, sponsored by the Federal Council of Churches, was held here Sept. 25-Oct. 14. All 20 of our Protestant churches cooperated, including the Nazarene and the Church of God.

The visitation evangelism effort, led by Dawson Bryan, was an unqualified success, with 169 definite decisions to unite with the church by baptism or letter transfer. E. Stanley Jones preached to capacity audiences at the First Baptist Church. There were over 1,600 by actual count Sunday night, with the week-night attendance averaging between 400 and 1,000. The messages of Dr. Jones were deeply inspiring and brought a benediction to the entire community. HILLYER H. STRATON.

First Baptist Church,
Malden, Mass.

NEWS of the CHRISTIAN WORLD

British Catholics Seek School Aid

Announce Plan to Get Revision of Act Which Provides for State Control if Standards Are Not Met

LONDON, Nov. 8.—The Roman Catholic Church in England and Wales has announced that it is launching a campaign to seek support for revision of the Education Act of 1944. Under this act religious denominations must bring their schools up to the required standards for buildings and administration or surrender them to state control. The Roman Catholic Church is eager to maintain its own schools, but finds that the government's demands would throw upon the church an "impossible burden" of some £60 million for reorganization and building. The hierarchy proposes an ingenious compromise by which all school buildings would be leased at a nominal rent to the educational authorities, and the state would become responsible for all school expenditures. In return, the church would surrender the right to appoint teachers, but would require them to be approved as regards religious beliefs, character and fitness. If the Roman Catholic Church tries to make this an election issue next year, the entire religious question in this country, which is now on the whole happily settled, would again be raised.

Presbyterians Build Blocks Of Homes in East End

The Presbyterian Church of England has for many years had a lively witness at Poplar, in London's East End. Air raids destroyed four of the five churches there as well as the Presbyterian settlement and Jewish mission center. An incorporated company, Presbyterian Housing, has reconditioned houses for 38 families in the area. Now the company is starting a much bigger scheme. It will erect two blocks of flats with 33 apartments in them as a practical contribution to the housing problem in a section bereft of houses by air raids. This is looked upon here as a highly commendable piece of religious private enterprise. As the chairman, Marcus Spencer, says, it is "a most telling answer to the lie that the church is blind to the tragedies of the poor."

Anglican Church Revises Marriage Booklet

The Church of England has issued a revised edition of its booklet *The Threshold of Marriage*, of which 250,000 copies have been presented by clergymen when counseling young married couples. The booklet has come to be regarded as an excellent compendium of sound advice. "Neither husband nor wife," it says, "should take it for granted that love will continue and grow without plenty of hard work. Your wedding day is not the end of your courtship—that must go on all through your married life." On the question of divorce the comment is: "To 'marry' with half an eye on the divorce court is not to marry at all in the true meaning of the word. Marriage is complete self-giving—no reservations, no holding back. That is its glory."

Bishops Return from U.S. Favorably Impressed

The Anglican bishops who recently journeyed to the United States have returned rejoicing. All of them comment on the fine body of laity which the Protestant Episcopal Church possesses. The Archbishop of York seems particularly to have enjoyed the lay luncheon clubs "to which the clergy can only come as guests." He was impressed by the audible manner in which congregations join in the services, having noted that instead of a low whisper or muted murmur, as in this country, the creed, the confession and the Gloria are attacked with oral vigor. Dr. Garbett was also impressed by the corporate reading of the Psalms in public worship, which he considers "far better and more reverent than for a poorly trained choir to attempt to sing the Psalms while the congregation stands mute and resentful."

Albert Peel, Authority on Puritanism, Dies

The death of Albert Peel at 62 will bring a sense of loss to his friends in America, where he had become well known through the regular visits he had made since 1928. He spent the winter of 1947 studying the Puritan manuscripts at Huntington library in Pasadena in order to supplement his wide knowledge of Elizabethan Puritanism. Dr. Peel had been chairman of the Congregational Union, but he will be remembered chiefly as founder and editor for 20 years of the *Congregational Quarterly*, which he brought to a deservedly recognized position among English quarterlies.

And So Forth

Walter Armstrong, a former president of the Methodist Conference, is dead at the age of 76.

The Church Army, Anglican counterpart of the Salvation Army, has named as its new head Wilson Carlile, grandson of the organization's founder.

Westminster College, Presbyterian theological school at Cambridge, has celebrated its jubilee.

New moderator of the Presbyterian Church of England is to be Roy Whitehorn.

Betty Gibson is retiring from the London staff of the International Missionary Council.

CECIL NORTHCOTT.

Flint's First Visitation Evangelism Drive

Sixteen churches participated in the recent visitation evangelism campaign conducted at Flint, Mich.—the first in the city's history—under the leadership of John E. Simpson, pastor of the First United Presbyterian Church, Oak Park, Ill. The 207 "visitors" who went out in an average of 56 teams an evening found folks in at 530 homes and interviewed a total of 805 persons. As a result of the campaign, 168 persons made decisions to join local churches—92 on profession of faith, 34 on reaffirmation and 42 by transfer of membership letters.

Celebrate Decade Of TVA Benefits

Seven-State Area Enjoys Low Electric Rates, Other Services—Co-ops Serve 200,000 Farm Users

NASHVILLE, Nov. 14.—City and cooperative rural electric enterprises in Tennessee have been celebrating 10 years of Tennessee Valley Authority benefits. In the cities, electric installations have trebled, and the cost of current is about 60 per cent of that in southern cities not served by the TVA. None have benefited so much, however, as the dwellers on the 200,000 farms now supplied by TVA. The increase in use is four-told, about twice the national average. More than 16,000 homes are now using electricity for heating purposes; the cost runs to about $70 a winter month for a five-room house. Under the TVA charter, which provides for parallel public services, dairying has registered great gains, more than 16 million trees have been planted, erosion has been halted on some 50,000 farms in Tennessee alone, and nearly 4 million acres have been given over to better farming methods. The increase in industrialization for the area is almost as remarkable as that in agricultural enterprise.

Sees TVA Solving Problems

David Lilienthal predicts that if the TVA idea spreads throughout the south that area will be redeemed from being the nation's "economic problem" to become its "number-one region." The successful administration of the valley plan is attributed to the avoiding of political manipulation, to municipal ownership in cities and towns, and to the extension of electric cooperatives all over the seven-state area. The charge that the taxpayer foots much of the bill is met by the fact that during the past fiscal year TVA paid $4.6 million in taxes, approximately $1.5 million more than was collected in the area before TVA was initiated. Visitors to the 24 dams and electric installations of the TVA number hundreds of thousands annually. One of the most recent prominent visitors was Jawaharlal Nehru, under whose leadership India is today at work on 16 giant projects, some of them as large as TVA and most of them primarily for irrigation.

Plan to Raise Electrical Cooperatives' Tax Fails

Recently an effort was made to more than double taxation on Tennessee's rural electric cooperatives, a move that would have laid on them the highest tax imposed on any rural electric lines in the nation. The device to be used was a tax on savings returned to cooperators. But when the thousands of voters who belong to rural electric cooperatives protested hotly, reasonable tax rates were restored. Authoritative figures indicate that if all U.S. consumers of electricity enjoyed TVA rates, the national electric service bill would be halved, with savings of more than $2 billion. The cry of "socialism" seems to be no bugaboo in the

conservative TVA area. When Nashville was hesitating over municipal ownership a prominent manufacturer said the plan would save him $5,000 annually, but he was afraid to support it lest the next move be to "municipalize" his plant. He is now an ardent TVA supporter. And his name is legion.

Racial News from Over the South

The re-election of Atlanta's mayor, a foe of the Ku Klux Klan, is being credited to the large Negro vote. The *Atlanta Constitution* has come out vigorously for equal rights for Negro citizens. The Supreme Court's ruling banning discrimination against Negro firemen by the railroad brotherhoods is welcomed by other national unions which are organizing southern workers on a nondiscriminatory basis. In the fabulous city of Oak Ridge, where billions are being spent to develop atomic energy, 1,200 of the 37,000 inhabitants are Negroes. The city has parks, fine theaters and schools —but no high school for Negroes. The colored people of Oak Ridge work only as common laborers. If their children wish to obtain high school training they must go to Knoxville, 20 miles away. It seems that the government, which even appoints Negroes to high federal judgeships, accepts the worst of southern patterns at Oak Ridge. A young scientist, Percy L. Julian, grandson of a Negro slave, has discovered how to distill cortesone from the soy bean. Heretofore this precious medicine, effective in relieving arthritis, could be obtained only from the bile of oxen, and it took the carcasses of 14,600 animals to supply enough to treat one patient a year. But Dr. Julian has to ride in a jimcrow car.

And So Forth

Fisk University has received a gift of art treasures that will make it one of the notable art centers of the south.

A. & I., the state teachers' college for Negroes in this city, will celebrate six years of growth Nov. 23. Five new buildings will be dedicated. Dr. Hale, who as president for 25 years built the school into one of the leading centers of Negro education, had to secure most of his building funds from educational foundations. The recent growth of the institution is one result of the Supreme Court's decision requiring equal facilities for Negro students.

It is estimated that the new law requiring a 75-cent hourly minimum wage will raise the pay of 840,000 southern workers, about 60 per cent of all those who will be benefited.

ALVA W. TAYLOR.

Southern Baptists to Close New Orleans Relief Depot

The Southern Baptist relief center in New Orleans, from which the denomination has been shipping clothing, bedding and shoes to the needy overseas, is to close down Dec. 15. According to Church World Service, the 807,857 pounds of material donated by Southern Baptists during the first eight months of this year is a larger contribution than was made during the same period by any other denomination for which figures were recorded. Methodists came next with 310,288 pounds, followed by the Church of the Brethren with 276,927 pounds and the Presbyterians, U.S.A., with 174,493 pounds.

Issues in Burma War Are Unclear

Cleavage Among Groups Works to the Communists' Advantage—Visas Denied Missionaries

RANGOON, BURMA, Nov. 3.—Civil war among the Burmese, Karens, "red" communists, "white" communists and numerous irregular forces continues and is being waged up to within 20 miles of this city. "Old Burma hands" are divided in opinion as to whether the major issue is religious (Buddhists against Baptists), nationalistic (Burmese against Karens) or ideological (communists against the government). Nationalist propaganda alleges that most of the leaders of the Karen rebellion are graduates of Christian colleges and that missionaries have sought to separate the Karens from the Burmese. While many Christians in the fighting areas have been killed because they are Christians, in at least two places Christians have been elevated by the insurrectionists to top administrative posts. Generally speaking, Christians are trusted by the several factions because of their reputation for integrity. Karen Christians who took refuge in a Burmese Christian school were amazed to find themselves protected by officials who told them, "If you are attacked, we will be first to fall."

Cleavage Works to Advantage Of Communists

At the real points of difference between the Karens and the Burmese, however, the cleavage is such that unless the two groups can get together there is great danger that the situation will deteriorate still further to the advantage of the communists. There is also the possibility that as their plight becomes more desperate the Karens themselves will be driven to cooperate with the communists in action against the government.

Refuse Visas to Missionaries

To date some 10 Baptist missionaries have been refused visas to enter Burma on the basis of a ruling that foreigners will not be admitted to do jobs which could be performed by nationals. More recently the government interpretation of this ruling has been that missionaries cannot enter Burma to work in danger areas. As most of the country outside Rangoon is at present a danger zone, this interpretation does not permit the coming of many new missionaries.

525,000 Christians In Burma

At its meeting in July Burma's National Christian Council estimated that the country's Christian community now numbers 525,000 out of a total population of 18 million. This is twice the figure given for 1921. Of the 525,000, Baptists number 383,000 and Roman Catholics 128,000, with the remainder distributed chiefly among the Anglicans and two Methodist groups. The demonstrated capacity of the Christian community to maintain its identity and to increase in numbers under adversity has been paralleled in the government by a growing independence of foreign control. Greater dependence on national leadership is illustrated by the Anglicans' appointment of a Burmese and a Karen as assistant bishops.

University of Rangoon May Have to Close

Lack of resources may make it necessary for the University of Rangoon to cease operations in spite of an enrollment of 2,000. The university's income in the past has come from government grants, endowments and student fees. Because of internal chaos the government is currently unable to appropriate the necessary funds, endowment has depreciated in value and at least 600 students have been unable to pay their fees for the past six months. All the students, however, remain confident that classes will somehow be continued.

C.W.S. Aids Refugees

The 800 Burmese refugees who have found asylum in university dormitories are being aided by Church World Service funds. Volunteer members of the university Student Christian Movement purchase vegetables with the funds and distribute them to refugees to supplement the rice, oil and salt provided by government grant. Students assist in sanitary inspection, operation of a clinic and organization and teaching of classes for refugee children. They have also been called upon to handle the distribution of government rations. During the war the S.C.M. here engaged in rural reconstruction projects. Members say that whereas formerly only three villages would accept their help, a dozen are now clamoring for aid from them.

And So Forth

Fewer than 50 of the 700 persons enrolled in the Rangoon Y.M.C.A.'s program are non-Christian. Three-fourths of the total are Burmese; the remainder are divided among other national groups. Eight full-time workers are on the staff. The annual budget is 130,000 rupees ($26,000). All expenses are borne locally except the salary of a field secretary, which is paid by the Indian national committee of the Y.M.C.A. The Burmese "Y" will become a nationally independent organization in 1951.

The government radio service provides time on Sunday evenings for "The Church Speaks," an English language program arranged by Burma's National Christian Council.

Once each week a half-page in a local Chinese daily newspaper is filled by a Chinese Methodist congregation with Christian news and a teaching message. The material is reprinted and mailed out widely throughout the country.

WINBURN T. THOMAS.

Seminary Offers 'Directed Reading' Courses

The Philadelphia Divinity School (Episcopal) at 4206 Spruce St., Philadelphia 4, is this year offering by mail a number of "directed reading courses." No credit is given toward degrees, but any ministers wishing to keep abreast of their studies in various theological fields are welcome to take advantage of the courses.

From D.P. Camp To Farm in Maine

Working Out of State Baptist Project Shows How Church Enterprise Can Help with Refugee Problem

PORTLAND, ME., Nov. 15.—The farm near Kennebunkport which Ethar Milliken, a Congregationalist, gave to the united Baptist convention of Maine last year for use as a temporary hostel for displaced persons is a going concern, with three families occupying it at the present time. The farm had to be put in shape for its new function. That has been done since June by Ants and Agnes Parna and their young daughter, Lumbi, the first family settled on the farm by the Baptists. The other two families arrived last month.

The D.P. Story Epitomized

The story of the Parnas epitomizes the displaced persons problem from start to finish. In 1944 they lived in Estonia, where Ants was a shoe factory technician. Agnes' father was a deacon in the Baptist Church at Tallinn, where Ewald Mand was pastor. When the Russians marched in, the Parnas were one of thousands of families that preferred exile to slavery. Finding it impossible to carry out their plan of going to Sweden, they took passage on a ship to Gdynia in the old Polish Corridor. There they and their shipmates were herded into boxcars by the Germans and taken to a camp in Austria.

Presently a rumor swept the camp that all able-bodied men were to be drafted into the German army. The Parnas fled and hid out in the mountains for a month. Learning from the grapevine that the rumor was false and that the inmates of the camp were to be moved, they returned, their absence having gone unnoticed, and were again herded into boxcars along with hundreds of other refugees and started on a grueling 40-day trip across Austria to Lintz. The train would move a few miles, then be sidetracked because the Germans needed the locomotive for war-essential tasks. There were no sanitary arrangements on the train, no heat, no food. When the train stopped, the men went out to beg or scavenge for food.

A Diet of Oatmeal

At Lintz the Parnas were farmed out to an agricultural family. Conditions there could be described as good only in comparison with the horrors of the boxcar trip. At war's end they were assigned to a camp by American occupation authorities and classified as "D.P.'s." During the next four months conditions could hardly have been worse. Oatmeal, served with water, was the only food they got. Lumbi's eyes developed a film that threatened her sight. The German doctor who examined her laid the trouble to malnutrition. He managed to halt the progress of the disease, and her sight was saved. By that time dietary conditions had improved.

Then Ants began the seemingly hopeless task of trying to get his family to the United States. There were endless forms to fill out, English lessons, interviews, appeals "through channels." All to no avail.

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A few other families and many single persons in the camp were chosen to emigrate, and there was great rejoicing, but the Parnas stayed on. Then out of a clear sky came a chance for Ants to go to Australia—but there was no place for his wife and daughter.

The Call from Kennebunkport

The thought of breaking up the family even temporarily after all they had been through was hard to face. But they were spared having to make the choice. For it was at this moment that the strange interplay of circumstances that governs people's lives in a chaotic world began to operate in favor of the Parnas. Harold Bonell, minister-chairman of the Maine Baptist D.P. committee, had met Ewald Mand, the Parnas' exiled pastor, and asked him to recommend a family able to start the Kennebunkport farm project on its way. Mand suggested the family in the Austrian camp, and on Dec. 2, 1948, Bonell sent in an assurance asking that the Parnas be brought to Maine. Just as they were wrestling with the question of whether Ants should go alone to Australia they received the new offer, and they accepted at once.

"Heart-warming" is too mild a term to describe the reception the Parnas met with when they arrived at the Kennebunkport farm. Neighbors of all denominations sent furniture, food and clothing. Local artisans took time off from their jobs to paint and pound and saw "for free" to help get the buildings in shape. Ants was not trained as a farmer, but he quickly learned to be one and through his summer's work got the place in such condition that by fall it was ready to accommodate two more families. They came in October—the Gontschars from the Ukraine and the Wolotschajes from Poland. Now Ants is employed at a near-by shoe factory.

A simple story, perhaps, and one that no doubt could be told of many American communities where churches have taken seriously the call to put their consciences to work on the D.P. problem. It suggests what can be done when a group of church people get hold of an idea of how the problem can be tackled and persist until they have seen it through.

NATHANAEL M. GUPTILL.

Chinese Christian Cooperative Goes on with Work

A report of recent activities of the Kiangsu-Anhwei (China) Christian rural service union indicates that this cooperative program built around the needs of villagers in the area is continuing its work under the new government. Twenty-four literacy classes are being conducted, a medical program has been initiated, an agricultural extension program is under way, and demonstration gardens have been set up. In addition, many direct Christian teaching activities are being carried on. During the coming month a staff member from the union is to visit every rural church in the area and help revive those which have been closed within the past 10 years. O. J. Goulter, the union's field director, reports that during a successful young people's conference sponsored by the union this summer many delegates volunteered for life service in Christian work in such fields as rural medicine, evangelism, agriculture and education.

Czech Churches In State Care

Must Agree with Principles of 'People's Democracy'—Government Will Pay All Regular Expenses

PRAGUE, Nov. 7.—At the end of last month Czechoslovakia's parliament adopted two bills relating to the churches. It was a year ago that the Central Action Committee of the National Front began negotiations on the bills with the different churches. Final arrangements had to be postponed, however, because the Roman Catholic Church refused to agree to the proposals. At last the committee decided to bring the bills before parliament without Catholic agreement. Whereupon the hierarchy decided to accept the proposals rather than offer open resistance to the government. In the meantime, the government accused the Catholic bishops of antistate activity, asserting that the lower clergy were in favor of the bills.

Keep Churches in Line with 'People's Democracy'

The first of the adopted bills sets up a state office for church affairs which is charged with seeing to it that the life and work of the churches is carried on in agreement with the nation's constitution and with the principles of the "people's democracy." This office will have four sections, one of them for all Evangelical churches in Czechoslovakia. The bill states that religious tolerance and equality of denominations are guaranteed.

Government to Pay Church Expenses

The second bill concerns financial support of the churches. Beginning Nov. 1, all clergymen (including the Roman Catholic) are to be paid by the government and are not to receive any salary from the churches or from individual congregations. Only ministers who are approved by the state may serve. The government will also pay the regular costs of church operation. In preparation for this new procedure, the churches at the beginning of this month had to submit to authorities the budgets of individual congregations for the coming year. The bill does not forbid the churches to receive financial contributions from members, but it specifies that members may not be *forced* to contribute. "Irregular expenditures" will have to be met by the congregations themselves. Since they are now relieved of paying their ministers' salaries, congregations may be able to spend some money on equipment which they formerly lacked. The nation's press and radio continue to affirm that the new bills do not affect religious freedom.

Czech Protestants Realize Need for Fresh Approach

Ever since the end of World War II the Protestant churches of Czechoslovakia have realized that they have a tremendous opportunity to bring the gospel of Jesus Christ to their fellow citizens with a new appeal and a fresh approach. They recognize that their traditional methods are not

enough, believing that God wants the churches not merely to preserve their place within the pattern of national institutions, but to become anew a fellowship of sinners receiving redemption in Jesus Christ and acting in the power of the Holy Spirit as confessors of the Lord. The continuing birth of the church through the action of the Holy Spirit, they believe, does not cease even when the political, social and economic scene changes.

Believe Universal Priesthood Must Be Taken Seriously

The Protestant churches are aware that their situation is and will continue to be critical, for they must struggle to establish a new understanding of the meaning of the church, to gain a fresh grasp of the message of the Scriptures and to try to view all events around them in the light not of political theory but of the word of God. In meeting the present crisis it is obvious that the heritage of the Reformation must be reinterpreted and its relevance for the present time emphasized. In other words, the churches have come to see that the main challenge to their existence and development lies not outside but within them, and that only a living church can meet it. The universal priesthood, they are saying, must be taken seriously; otherwise Protestantism may become but a copy of Romanism. They are convinced that this universal priesthood can be built only upon the foundation of sound biblical and theological schooling for the laity.

Czech Brethren Hold 'Week of Work'

As part of this new emphasis on the universal priesthood, the Evangelical Church of Czech Brethren has been sponsoring a series of courses dealing with theological issues and problems of religious work. Speakers from various Protestant communions addressed the "Week of Evangelical Work" which it held Sept. 19-24 at Podebrady, famous health resort. The enthusiasm with which churchmen attended three or four lectures daily and took part in discussions indicates how great an interest church members have in religious subjects. Deservedly popular was the lecture in which Vl. Capek of Prague asserted that the most important place for the religious education of children is within the family itself. As we seek to improve the religious education of young people, Mr. Capek pointed out, we must remember that parents are for the most part ignorant of Scripture and of techniques of Christian teaching. When parents have no deep religious life of their own, he said, they are of course unable to impart that sort of life to their children.

Wide Interest in Lectures By Jan Hus Professors

Another promising sign of renewed interest in evangelical schooling is the attendance of some 400 persons at the weekly lectures being given by Jan Hus Theological Seminary professors under the sponsorship of the Evangelical Church's department of evangelism. Since the seminary has no room large enough to accommodate the crowds attending the lectures, the sponsors have rented a hall in Charles University's philosophy building. The series will continue until spring. JIRI CARDA.

Consider Church, Industrial Life

World Council Will Conduct Study in 44 Countries—Chinese Christians in Protest on Military Aid

NEW YORK, Nov. 16.—A worldwide study of church life as related to the problems of industrial society was planned this week at a two-day meeting of World Council of Churches leaders in Pawling, N. Y. The study will be carried on in 44 countries in which there are member churches of the council. Henry P. Van Dusen, president of Union Theological Seminary and chairman of the council's study department, will serve as chairman of the study project in the U.S. Primary attention will be accorded to experiments in evangelism in factory communities and to "Christian action in society." The moral claims of capitalism, socialism and communism will be evaluated by Christian social theorists, Dr. Van Dusen explained. The U.S. study committee will also guide the work of biblical scholars who are undertaking their part in a world survey of differences among Protestant and Eastern Orthodox theologians in their interpretation of the Scriptures as related to specific political, economic and social problems.

Chinese Christians Protest Aid to Kuomintang

A protest against American military aid to the Kuomintang, "whose recent bombings killed numerous innocent Chinese civilians," was contained in a cablegram received here this week by Frank Cartwright, chairman of the Foreign Missions Conference's China committee, from 330 Chinese leaders representing 180 Christian institutions who were assembled at a meeting in Shanghai. The cablegram was signed by George K. T. Wu, chairman of the meeting and general secretary of the National Christian Council in China. Copies of the message will be sent to the 53 member boards and agencies of the Foreign Missions Conference which are concerned with mission work in China.

Urge Welfare Aid For Migrants

Twenty major Protestant denominations represented at a meeting of the Home Missions Council's national migrant committee here this week urged that the nation's 2.5 million migrant agricultural workers and their families be given welfare aid on the basis of need. At present many of them are denied help because they have no permanent residence. The committee also recommended that the 50-odd farm labor camps now in the hands of the government be assigned to local public housing agencies rather than given over to private ownership. These camps, originally built by the Farm Security Administration, are scheduled for final liquidation by June of next year. In still another action, the committee urged that conferences be held with immigration authorities on the influx of alien labor, "both contract and illegal," into the already glutted agricultural labor market. This influx, members said, "serves to depress the

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labor standards of American agricultural workers." The committee sent a Thanksgiving message to American churches, asking that in the Thanksgiving season church members "remember the men and women without whom there would be no harvest . . . the Americans who live by following the crops."

United Church Canvass Enlarged in Scope

The eighth annual visitation under the United Church Canvass started Sunday in religious congregations of the U.S. and Canada, with 200,000 visitors calling in homes to emphasize "Religion in American Life." The program is backed by 20 national religious groups, including the Federal Council of Churches, the National Synagogue Council and Church World Service. This year the project, which usually puts chief emphasis upon personal participation in religious work and regular church attendance, has been broadened to center upon bringing to citizens of this country and Canada the message: "Find yourself through faith; come to church this week." The Advertising Council of America is cooperating in the widespread promotion campaign for the visitation program, of which Earl B. Pleasant is national chairman.

Suit Asks That Church Merger Be Halted

Legality of the proposed merger of the Congregational Christian and Evangelical and Reformed churches will be determined by Justice Meier Steinbrink in a case which opened Monday in Brooklyn supreme court. The suit opposing the merger was filed in April by the Cadman Memorial Congregational Society and the Cadman Memorial Church of Brooklyn. It seeks to enjoin the Congregational Christian General Council from carrying out the union determined upon last February. According to the brief filed by the Cadman church, which is said to represent "several thousand" churches joined together as the Continuing Committee of the Congregational Christian Churches, the merger did not have the approval of the 75 per cent of member churches which was required. This first civil action filed against the council by a member church since the Pilgrims brought the denomination to this country in 1620 seeks a judgment declaring that the council has no authority to consummate the union, and that no act taken by the council can be binding on individual churches unless they by independent action unite with the new denomination.

And So Forth

Baptist and Disciples of Christ ministers throughout the city exchanged pulpits Sunday as part of a nationwide project looking toward a proposed merger of the two bodies.

Speakers at Christ Church's seventh annual forum were Federal Security Administrator Oscar R. Ewing and Virginia C. Gildersleeve, dean emeritus of Barnard College.

Clergymen and educators of the Roman Catholic, Jewish and Protestant faiths on Tuesday joined in the first of 13 weekly sessions of this year's New York Institute for Religious and Social Studies at Jewish Theological Seminary here. Three separate themes are being carried out in addresses by prominent leaders: "Contemporary Spiritual Problems as Reflected in Contemporary Literature," "City of the World —Toward the Social and Cultural Anatomy of New York" and "American Spiritual Autobiographies."

The South Hempstead Community Church, Long Island, now 80 per cent completed, was dedicated Sunday. Representatives of Protestant, Jewish and community organizations participated in the ceremony. Work on the structure was begun more than three years ago, and parish members contributed their labor in the actual construction. Kenneth Friou, pastor, estimates that this voluntary labor saved around $65,000 on building costs.

Morrisania Presbyterian Church celebrated its 100th anniversary Sunday. As he did on the 75th anniversary of the church, Henry Sloan Coffin preached the sermon. Also taking part in the service were M. F. Johnston, pastor emeritus, who served the congregation for 40 years; C. Lawrence Brown, present pastor; and Theodore F. Savage, executive secretary of the New York presbytery.

The Y.W.C.A.'s 51st annual world fellowship week opened Sunday with worship services sponsored by its units in 65 countries.

J. Henry Carpenter

Film Strip on Refugees Available from C.W.S.

"The Unwanted," a new film strip on the problem of displaced persons, is now available at $1 from Church World Service, 214 E. 21st St., New York 10. A 15-minute script accompanies the 70-frame film strip.

Florida's Two-Year-Old Council Meets

More than 50 delegates from 11 denominations in Florida met at Ocala Nov. 1-2 for the annual meeting of the Florida council of churches. Organized two years ago to further interchurch cooperation and planning in the state, the council is composed of eight state groups with a combined membership of around 700,000. They are the Methodist conference, the Disciples of Christ convention, the Congregational conference, the Evangelical and Reformed group, the two Episcopal dioceses and the synods of the Presbyterian, U.S., and Presbyterian, U.S.A., churches. The council has established commissions on Christian education, finance, Christian social relations, evangelism, radio and church planning and strategy. Its offices are at Union Congregational Church in Jacksonville. At the Ocala meeting, Gerald E. Knoff, associate general secretary of the International Council of Religious Education, addressed the Tuesday evening session on "Divided Church — United Work." Bishop Coadjutor Henry I. Louttit of the Episcopal diocese of Florida, retiring president, addressed the annual fellowship dinner and Bishop Roy H. Short of the Florida Methodist conference spoke at the closing session. Albert J. Kissling, pastor of Riverside Presbyterian Church, Jacksonville, was elected president of the council to succeed Bishop Louttit, who has served for two years. Ralph H. Huston of Jacksonville was appointed executive secretary to succeed William R. Stevenson, who has resigned.

German Churches Prepare Teachers

In Eastern Zone They Must Take Over Work Formerly Done by Schools—Russian Icons Interest

MAGDEBURG, GERMANY, Oct. 15.—In East Germany the churches have begun to take over the task of religious education, which formerly was performed by the public and private schools. In some cases ministers themselves are doing the teaching; in others special teachers of religion are employed. Since teachers at the high school level must meet specific requirements, the church has decided to set up three-year teacher training courses for high school graduates. The first of these has just opened in Wittenberg. In Schönebeck, near this city, a school has been established for training teachers of religion for grammar schools. These teachers will also be given instruction in organ. It is thought that many smaller congregations which are unable to hire both an organist and a teacher of religion will welcome the graduates of the Schönebeck school.

New Interest in Icons As Religious Art

Now that eastern Germany is so much under Russian influence it is not surprising that a new interest in Russian culture has arisen here. In the field of religious art, the famous icons would certainly seem to deserve the attention now being paid them. In many ways the icons resemble medieval paintings of the West, though they have a character of their own. The Evangelical publishing house of Berlin has just put out a remarkable study of the artistic and religious principles of icon art by Konrad Onasch, a young minister who was also responsible for the able *Spirit and History of the Russian Church* published recently by the same firm. Unfortunately, the 20 reproductions of icons contained in the book, being in black and white, do not reveal much of the peculiar beauty of this form of religious art. The cover, however, bears a reproduction in color.

Trace History of German Church Abroad

Theodor Heckel, formerly head of the German Protestant church's foreign office, has written a pamphlet, *The Church Beyond the Borders,* which tells the story of German churches in foreign countries. He begins by describing the founding of the first German churches outside the fatherland by emigrants to Transylvania (Rumania) in the year 700, then relates the history of the establishment of churches wherever Germans emigrated in later centuries—to North and South America, to Australia and to various parts of Europe. It is likely that this trend will be resumed as Germans emigrate and take their pastors with them. Dr. Heckel is familiar with the practical aspects of the problem of German churches in foregin lands, and is also an expert theologian. Since the war it has not been possible for the church's foreign office, of which Martin Niemöller is now head, to send out German ministers to the

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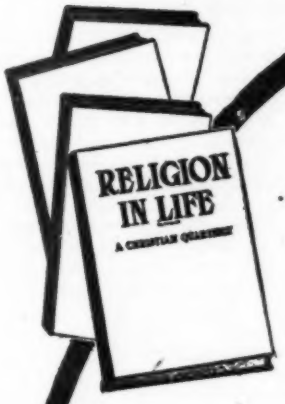

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many congregations formerly under its supervision.

More Required Courses for Theological Students

A new order issued recently for East German universities requires theological (as well as other) students to register for 24 hours of class work a week, of which 17 are to be in prescribed subjects. In addition to theological lectures and seminars, they must take a course in political problems which is mandatory for all students. This contrasts with the situation some 30 years ago when this correspondent was a theological student. Then one was free to select almost any subject he wished. There were no term papers to write except in a few seminar courses. It did not matter whether a student attended classes or even whether he stayed in the university town, so long as after a specified number of terms he was able to pass the final state examination.

Division of Germany Results in Moral Dilemmas

The division of Germany has, as is well known, created many political and economic difficulties. But it has also given rise to moral problems. In some cases, families are divided, with some members on one side of the artificial border and the rest on the other. It is not possible for a father working in one zone to send part of his income to his family in another, since there is no legal way of changing the currency of one zone into that of another. Many mothers whose husbands have for some reason or other crossed one of the border lines are having a hard time feeding themselves and their children. Another moral problem is raised by the fact that persons who have committed crimes are finding it easy to slip over into another zone, where the police are unable to follow and apprehend them.

And So Forth

In many church circles sentiment has arisen for the abolishing of Sunday sports, such as football matches and horse races. In Catholic Bavaria it is being urged that sports events should be shifted to Saturdays. One Swiss newspaper has come out for a five-day week, so that workers may be able to engage in sports on Saturday and still take part in Sunday church services.

Mrs. Elli Heuss-Knapp, wife of West Germany's new president, was active as a contributor to Protestant magazines in the days of the nazis, when her husband lost his teaching job and she had to help out with the family's finances. This correspondent was associated with her in contributing to the radio journal which sought from the Protestant viewpoint to establish standards for acceptable radio programs. We opposed the superficialities and nonsense with which many programs were filled, insisting that cultural and ethical values should not be neglected.

SIEGFRIED SCHARFE.

Lutherans to Raise School Funds

Four hundred United Lutheran pastors met in Chicago Nov. 14-18 to launch a $6 million fund raising campaign to aid the denomination's high schools and colleges.

Scores Means in Japan War Trials

Montgomery, Ala., Attorney Who Served on Defense Sees Them Setting a Dangerous Precedent

TROY, ALA., Nov. 16.—On his return from serving since April 1946 as a defense attorney at the Yokohama war crimes trials, Sol E. Brinsfield, Jr., Montgomery lawyer, declared that in its conduct of those trials the United States has set a dangerous precedent for any future war. If we should lose such a war, he points out, we have "authored our own obituary" by holding that those who lose are guilty. Mr. Brinsfield believes that the confusion and bitterness which have prevailed in Japan since the end of the war are largely traceable to the failure of the United States to take advantage of its opportunity for advancing international law at the trials. "The democratic ideas that are the basis of our free American life were not fostered at Yokohama, nor were fundamental human rights established there," he says. "Many of the officials who had the responsibility of command were never tried, but a major portion of time was devoted to the trial of privates and noncommissioned officers who for the most part were acting on the orders of their superiors. Civilians, foremen and laborers who came in contact with prisoners of war were tried and convicted, while the industrialists for whom they worked went unpunished." Mr. Brinsfield does not deny that many Japanese were guilty of atrocities and merited the extreme penalty. He says he is concerned not with the ends, but with the means employed.

Sees No Place in Democracy For Yes-Men

In an Armistice Day address at his native Montgomery, Navy Capt. John Crommelin, who recently stirred up a hornet's nest in Washington by releasing confidential information to the effect that navy morale is "shot to pieces," took a sharp slap at yes-men in the armed forces, industry and government. The address was unlike the typical Armistice Day appeal by the military for "arming to the teeth"; it had other emphases. "In times of peace, even an uneasy peace, our guarantees of freedom can be lost without firing a single shot," Capt. Crommelin said. "If in our government we establish a broad base for progress . . . supported by a citizenry endowed with the spiritual and disciplinary prerequisites for greatness, we possess the elements of enduring security." He quoted John Stuart Mill, the English philosopher: "A state which dwarfs its men in order that they may be more docile instruments in its hands even for beneficial purposes will find that with small men no great thing can really be accomplished."

Calls on Nation to 'Put House in Order'

A warning to the nation to "put its house in order now" was sounded by Clayton Rand of Gulfport, Miss., widely known throughout the south as a journalist and speaker, when he addressed the Mont-

gomery Sales Executive club last week. Mr. Rand, who spent August and September touring Europe, declared that while other nations are carrying on "strange experiments" in government, our country should "get its own house in order immediately." As never before, he said, we need to strengthen our own economy, strive for internal industrial peace and eliminate class strife, and thus set a good example for a mankind divided against itself. According to Mr. Rand, the British experiment in socialism has been carried on at the expense of the United States, France is loafing and Germany holds the key to European recovery. "Germany stands between us and the aggression of Russia, and she herself, restored to strength, could be our problem of the future," he said. So far, he believes, we haven't the statesmanship to solve that problem.

Says Negro Can Improve Whites' Attitude

The West Alabama conference of the A.M.E. Zion Church, in session at Mobile last week, declared that the individual southern Negro can do more to improve the attitude of whites toward his people than can groups of Negroes or northern friends. A resolution on the subject stated: "Northern friends can help us a great deal and can fight for rights and privileges with the ballot and in other ways where we are helpless. On the other hand, when the southern white man finally takes an open stand for the Negro and this spreads throughout the south, there will no longer be any problems."

And So Forth

Alabama Baptists are holding their 128th annual convention in Mobile this week. A. H. Reid, state secretary, announces that mission gifts during the past year reached a new high of $1,566,739. John L. Slaughter, pastor of First Baptist Church, Birmingham, is convention president.

In addresses to the National Guard Association at its recent annual meeting in Montgomery, Army Secretary Gordon Gray and Maj. Gen. Lewis B. Hershey, Selective Service director, urged that the Selective Service law be continued indefinitely. Gen. Omar Bradley urged the "big stick" to back up the nation's diplomats.

Ralph McGill, editor of the *Atlanta Constitution*, is calling upon the south to extend full citizenship to the Negro. If such action is not taken voluntarily, he says, the federal government should step in and make us take it. Concerning the Dixiecrat movement, McGill says: "If you scratch a Dixiecrat, you'll usually find a special interest."

At its recent annual meeting the Southern Regional Council agreed to work harder through southern newspapers for better race relations. Alabamans elected to the board of directors were Donald Comer, industrialist, and Rabbi Charles Mantinband of Florence. ACTON E. MIDDLEBROOKS.

New Director for D.P. Program

Edgar H. S. Chandler, for the past three years director of the Congregational Christian Service Committee, has been appointed by Church World Service as European director of its displaced persons program.

Religion Courses Given in Prisons

Program Prepared by International Council, Used at San Quentin, Is Considered Elsewhere

CHICAGO, Nov. 17.—Religious education in prisons is increasing, Richard E. Lentz, director of adult work and family education for the International Council of Religious Education, told the council's fall committee meetings at Green Lake, Wis. Dr. Lentz reported that since January more than 700 men at San Quentin have completed at least one course in the I.C.R.E.'s "Learning for Life" study program. Each course runs for 18 sessions. Three other prisons in California are initiating the program, and state and local church council officials in Illinois, Indiana, Connecticut and Missouri are conferring with prison authorities on the possibility of starting the program in those states. The courses, usually taught by the prison chaplain, cover "How to Meet and Master Adversities," "A Faith to Live By," "Prayer," "Faiths that Compete for My Loyalty," "Introduction to the Bible," "Our Times—What Has the Bible to Say?" and "Protestantism."

Weekday Religious Education In 'Predicament'

The International Council's committee on religious education reports that Protestantism finds itself in a serious predicament in the current struggle over the place of religion in education. "On the one hand, we stand ready and eager to support the principle of public education as we have in the past," the committee points out. "On the other, we are greatly disturbed over certain trends in public education which seem to be moving away from a theistic concept of religion and in the direction of humanism, if not secularism." It expressed concern over the apathy of Protestants and their leaders toward the need for Christian education today, the "antagonistic attitude" of some public school leaders toward released time religion classes and the "drift toward a complete monopoly of the child's time by the public or state-controlled school system." In spite of this situation, Erwin L. Shaver of the council told a meeting of church school teachers sponsored by the Chicago church federation, wherever weekday religious education programs are of high quality, they are prospering.

Interracial Clashes Bring Violence

Chicago in the past two weeks has been the scene of two serious interracial disturbances. For several nights after Local 208 of the C.I.O. Warehousemen and Workers Union held an interracial meeting at a residence in a white neighborhood at 5643 S. Peoria St. and had to leave under police escort, huge crowds milled about the property. It had been rumored that Negroes were occupying the house. Considerable violence resulted, and police had to prohibit all traffic in a mile-square area. Fifty-four persons were arrested. Tension increased when it was rumored that Communist elements were attempting to precipitate violence. There is

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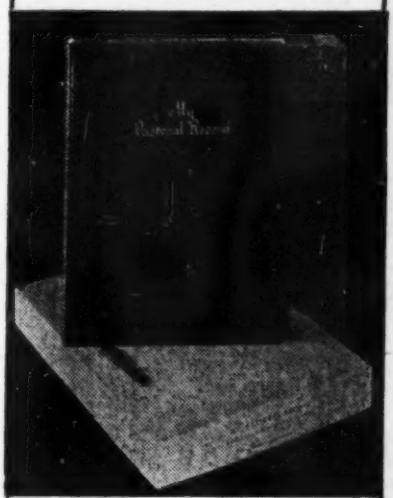

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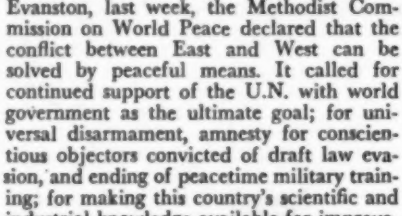
also an element of anti-Semitism in the situation. A less serious disturbance arose at 74th and South Parkway, where a white family which sold its house to Negroes had to have police protection when it moved away. Several hundred persons gathered and stoned the house, into which two Negro families moved under police care. A special police guard has been established in the area. In both neighborhoods, ministers sought to keep members of their congregations from joining the mob.

Methodist Commission Urges East-West Peace

At its meeting in First Methodist Church, Evanston, last week, the Methodist Commission on World Peace declared that the conflict between East and West can be solved by peaceful means. It called for continued support of the U.N. with world government as the ultimate goal; for universal disarmament, amnesty for conscientious objectors convicted of draft law evasion, and ending of peacetime military training; for making this country's scientific and industrial knowledge available for improvement of underdeveloped areas; for ratification by the U.S. of the proposed covenant on human rights and of the U.N. convention on genocide; and for greater effort by churches to find homes for displaced persons.

Tavern Owners Ask: 'Where Are the Customers?'

The convention of the Associated Tavern Owners of America here last week was not a particularly happy one. The saloon-keepers were troubled by a crucial question: "Where are all the customers?" Attempting to answer that question, Frank Haring, editor of *Liquor Store and Dispenser*, blamed the recent high birth rate, television, construction of new homes, and taxes. Babies and television sets tie parents to the home, he said. Mr. Haring consoled the tavern owners, however, by reminding them that the present crop of babies may provide many new customers for their sons by 1970, that the birth rate is declining, that home building is decreasing, and that the industry has good reason to hope for a cut in taxes on liquor.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School Committee Gets First Lane Bryant Award

The first annual award by Lane Bryant, Inc., for "distinguished volunteer community service" in the United States was presented here on Tuesday to the Chicago Citizens Schools Committee. In his presentation speech, Sen. Paul Douglas declared that the fact that Chicago today has one of the best school systems in the country is in considerable measure due to the efforts of the citizens' committee. On the award committee were Pres. Sarah G. Blanding of Vassar College; Dan Poling, president of International Christian Endeavor; and Mrs. J. L. Blair Buck, president of the General Federation of Women's Clubs.

And So Forth

Homer A. Jack was installed recently as minister of the Unitarian Church of Evanston. John Howland Lathrop, pastor of First Unitarian Church, Brooklyn, delivered the sermon.

An anonymous donor has given $100,000 to be used for scholarships for boys graduating from Cook county high schools. One-fourth of the amount is to go to students in training for the ministry or social work.

Henry W. Nollsch, president of the Kankakee ministerial association, is leading the fight for a cleanup of vice conditions in the city.

The First Baptist Church at Morrison has voted unanimously to reunite with the Illinois Baptist state convention, the Rock River association of Baptist churches and the Northern Baptist Convention, from which it withdrew a short time ago. As a result of the reunion, the pastor and a number of members have left the congregation.

Matthew Wai is the new pastor of the Chinese Christian Union Church here. The congregation is assisted by the Chicago Baptist association and by other denominations through the church federation.

Protestant churches in the middle west are seeking to collect 1.5 million pounds of used clothing for overseas relief. The drive is coordinated locally by the church federation, which will ship the clothing by barge to New Orleans, with a stopover in St. Louis for processing.

After extensive renovation Ewing hall, historic landmark on the campus of McCormick Theological Seminary here, was rededicated Oct. 27.

Albin C. Bro has resigned after serving 10 years as president of Frances Shimer College, Mount Carroll, Ill. John H. Russell has been named acting president.

Fred Hoskins of Plymouth Congregational Church, Des Moines, has been called to the pulpit of First Congregational Church in suburban Oak Park. He succeeds Albert Buckner Coe, who resigned in February to become minister and president of the

Massachusetts Congregational conference and missionary society.

VIRGIL E. LOWDER.

The Church Roll

Paul G. Macy, formerly director of the midwest office of the World Council of Churches, has been appointed as speaker for the lectureship on the ecumenical movement established by the Lilly endowment of Indianapolis. The lectureship is to be administered by Chicago Theological Seminary.

Contrary to previous reports, Albert Schweitzer will not return to his hospital in Lambaréné, Africa, this year, but will spend the winter in Alsace. According to a report from the Evangelical Press Service of Bethel-Bielefeld, Germany, he will complete the third volume of the philosophical work on which he is engaged, compose for the organ and catch up on his correspondence. In March Dr. Schweitzer plans to go to England to make recordings of Bach's works for the organ.

Cecil Northcott, London correspondent for The Christian Century, has been appointed general secretary of the British United Council for Missionary Education, British counterpart of the Missionary Education Movement. Founded in 1907 as one of the pioneer cooperative enterprises in Great Britain, the council works in close association with the Conference of British Missionary Societies. Dr. Northcott, who for some years has been on the editorial staff of the London Missionary Society, will also serve as editor of the Edinburgh House Press.

Recent deaths in the field of religion: Robert S. McClenahan, missionary and educator who served as dean of the American University at Cairo 1928-32, in Philadelphia, Nov. 8, at the age of 78. . . . Asa Theron Robinson, who in 1894 established the first Seventh-Day Adventist outpost in South Africa, in St. Helena, Calif., on Nov. 8, at the age of 100. . . . Bartel H. Reinheimer, who resigned effective Nov. 2 as bishop of the Protestant Episcopal diocese of Rochester, and who formerly served as executive secretary of the National Protestant Episcopal Council's field department, on Nov. 12, at the age of 60. . . . Charles W. Welch, moderator in 1938 of the Presbyterian Church, U.S.A., in Louisville, Nov. 13, at the age of 71. . . . Murray Bartlett, Protestant Episcopal clergyman, formerly president of the University of the Philippines and of Hobart and William Smith Colleges, Geneva, N. Y., on Nov. 13, at the age of 78.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Beyond the Forest (War.) Joseph Cotten, David Brian, Bette Davis. *Drama* about a small town doctor's wife whose longing for big city life leads her to shrewishness, infidelity, finally to murder, untimely death. A *depressing* picture of an utterly depraved woman. Key to quality is that audiences laugh at supposedly tragic sequences. M

Pinky (Fox) Ethel Barrymore, Jeanne Crain, William Holden, Ethel Waters. *Drama.* Struggle of "white" Negro girl to choose between a life with racial identity lost as wife of a white man, and career of service to her own people with no subterfuge. Film is set in small southern town to which the girl returns after education in the north to face the abuse, prejudice, restraints which will be her lot if she makes the second choice. Less effective as racial treatise—in view of solution which smacks of paternalism—than as a *moving, vividly delineated* picture of a soul seeking integrity. And before the slick solution we have had some pointed comment on the misery visited upon a minority through no fault of its own. M,Y

The Red Danube (MGM) Ethel Barrymore, Peter Lawton, Janet Leigh, Walter Pidgeon. *Melodrama* set in postwar Vienna, where nefarious Russians are bent on luring back home to persecution any who have fled their orbit. Paralleling romance of British officer and ballerina who commits suicide rather than return is a struggle between agnostic older officer and Mother Superior, its lesson apparently that if you can't take the Russians the only alternative is reliance on Catholicism in its miraculous aspects. A talky, *exasperating* sort of film, designed to make you hate the depraved Russians as you used to be led to hate the Germans when *they* were the movie villains. M,Y

Woman Hater (British) *Comedy.* Sparring between aristocrat pretending to be his own agent and actress he invites to occupy his house in his supposed absence in order to test her reputed hatred of men. Drawn-out, repetitious, *very trivial.* M,Y

BEST CURRENT FILMS

For Family: Christopher Columbus, Come to the Stable, The Great Dan Patch, The Green Promise, Ichabod and Mr. Toad, It Happens Every Spring, Johnny Sings Again, Little Women, Louisiana Story, Land, So Dear to My Heart, The Stratton Story, That Midnight Kiss, Top o' the Morning.

For Mature Audience: Champion, The Doctor and the Girl, Edward My Son, Everybody Does It, Father Was a Fullback, Hamlet, Home of the Brave, Joan of Arc, Lost Boundaries, Monsieur Vincent, The Quiet One, Quartet, The Red Shoes, The Set-Up, She Wore a Yellow Ribbon, Symphonie Pastorale, Task Force, The Window. 11-30-49

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